

# REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

### Week ending the 11th January 1908.

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URIA PAPERS.

Nil.



## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>		<b>CALCUTTA.</b>			
<i>Monthly.</i>					
1	"Bengalee Punch" ...	Calcutta ...	.....	.....	
2	"Dakghar Darpan" ...	Ditto ...	.....	.....	
3	"Dharma-o-Karma" ...	Ditto ...	.....	.....	
4	"Prachar" ...	Bhowanipore, Calcutta	.....	December 1907.	
<i>Fortnightly.</i>					
1	"Nivedan" ...	Calcutta ...	500	.....	
<i>Weekly.</i>					
1	"Bangabhumii" ...	Calcutta ...	1,400	.....	
2	"Bangavasi" ...	Ditto ...	9,000	4th January 1908.	
3	"Basumati" ...	Ditto ...	13,000	4th ditto.	
4	"Byavasayi" ...	Ditto ...	.....	.....	
5	"Hitavadi" ...	Ditto ...	20,000	3rd January 1908.	
6	"Hindustan" ...	Ditto ...	1,000	.....	
7	"Islam" ...	Ditto ...	.....	.....	
8	"Mohammadi" ...	Ditto ...	.....	.....	
9	"Mibir-o-Sudhakar" ...	Ditto ...	1,000	3rd January 1908.	
10	"Nayak" ...	Ditto ...	.....	4th January 1908.	
11	"Pratijna" ...	Ditto ...	700	.....	
12	"Prabhat Ravi" ...	Ditto ...	.....	.....	
13	"Samay" ...	Ditto ...	800	3rd January 1908.	
14	"Sanjivani" ...	Ditto ...	3,500	2nd ditto.	
15	"Soltan" ...	Ditto ...	500	3rd ditto.	
16	"Somprakash" ...	Ditto ...	.....	.....	
17	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." ...	Ditto ...	2,000	2nd January 1908.	
18	"Swadesh" ...	Ditto ...	1,000	.....	
19	"Swaraj" ...	Ditto ...	.....	.....	
20	"Yugantar" ...	Ditto ...	.....	.....	
<i>Tri-Weekly.</i>					
1	"Navajivani-o-Swadesh-i-Christian." ...	Calcutta ...	.....	1st January 1908.	
<i>Daily.</i>					
1	"Daily Hitavadi" ...	Calcutta ...	2,000	27th December 1907 and 1st, 3rd, 4th, 5th, 6th, 7th and 8th January 1908.	
2	"Dainik Chandrika" ...	Ditto ...	200	.....	
3	"Navasakti" ...	Ditto ...	.....	1st, 2nd, 3rd, 4th, 6th and 7th January 1908.	
4	"Samvad Purnachandrodaya" ...	Ditto ...	400	3rd, 4th, 6th and 7th January 1908.	
5	"Samvad Prabhakar" ...	Ditto ...	1,200	.....	
6	"Sandhya" ...	Ditto ...	7,000	1st, 2nd, 3rd, 4th, 6th, 7th and 8th January 1908.	
<b>HINDI.</b>					
<i>Monthly.</i>					
1	"Marwari" ...	Calcutta ...	.....	October and November 1907.	
2	"Gyanoday" ...	Ditto ...	.....	.....	
3	"Jain Patika" ...	Ditto ...	.....	.....	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	3,200	4th January 1908.	
2	"Hindi Bangavasi" ...	Ditto ...	3,000	6th January 1908.	
3	"Hitavarta" ...	Ditto ...	4,000	6th January 1908.	
4	"Marwari Bandhu" ...	Ditto ...	.....	1st January 1908.	
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Dar-ul-Sultanat" ...	Calcutta ...	.....	.....	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Roznama-i-Mukaddas-Hablul Mateen." ...	Calcutta ...	1,000	23rd December 1907.	
<b>URIA.</b>					
<i>Weekly.</i>					
1	"Orissa Vasi" ...	Calcutta ...	.....	.....	



## LIST OF NEWSPAPERS—continued.

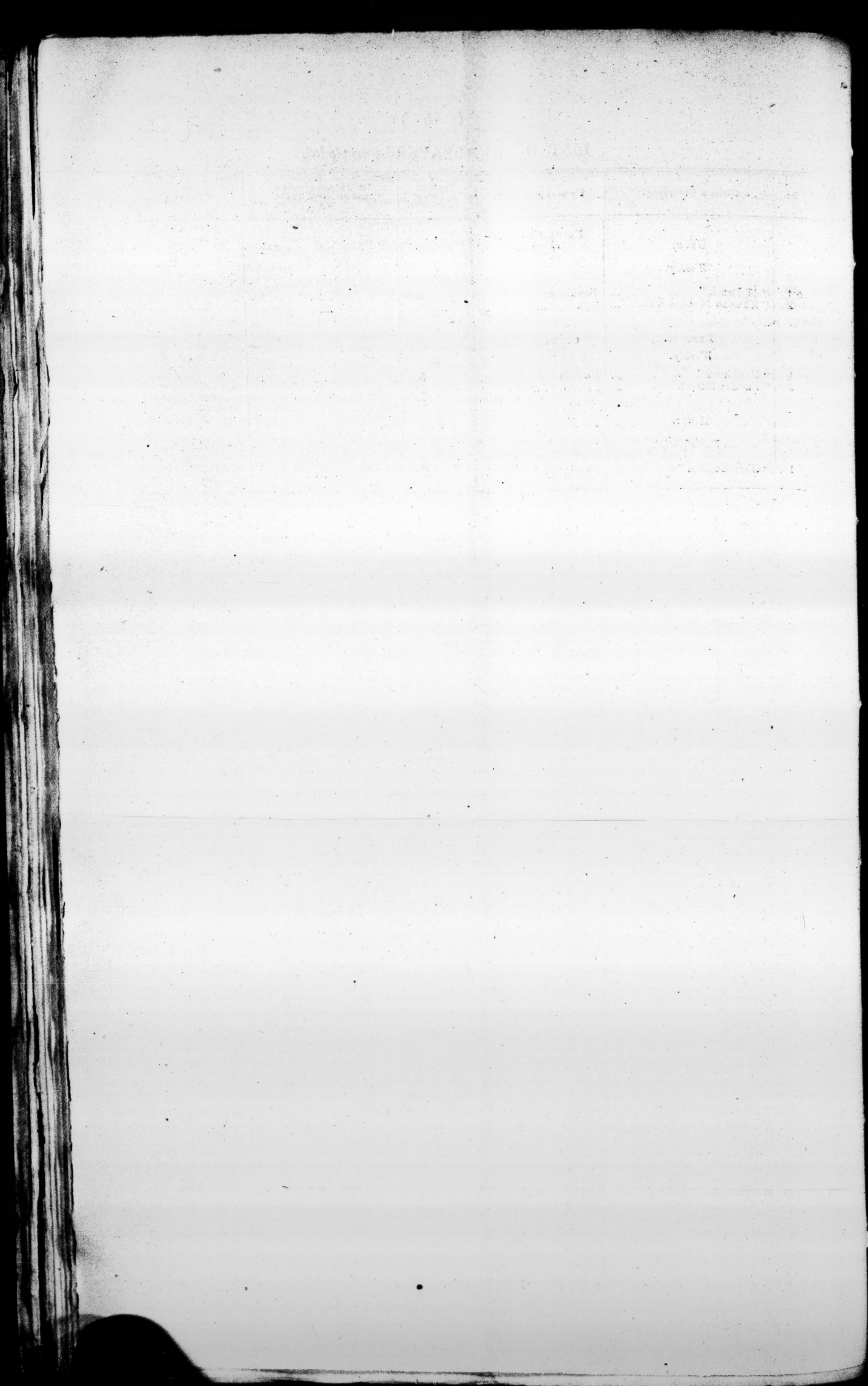
No.	Names of Newspapers	Places of publication	Reported number of subscribers.	Dates of papers received and examined for this week.	REMARKS.
<b>BENGALI.</b>					
<b>BURDWAN DIVISION.</b>					
<i>Bi-weekly.</i>					
1	"Banga Darpan"	Chinsura	.....	.....	
<i>Weekly.</i>					
1	"Bankura Darpan"	Bankura	1,156	1st January 1908.	
2	"Birbhum Hitaishi"	Suri	400	.....	
3	"Birbhum Varta"	Do.	1,000	4th January 1908.	
4	"Burdwan Sanjivani"	Burdwan	300 to 500	31st December 1907.	
5	"Chinsura Vartavaha"	Chinsura	1,000	.....	
6	"Education Gazette"	Ditto	2,000	3rd January 1908.	
7	"Howrah Hitaishi"	Howrah	500	4th ditto.	
8	"Medini Bandhav"	Midnapore	600	30th December 1907 and 4th January 1908.	
9	"Nihar"	Contai	400	31st December 1907 and 7th January 1908.	
10	"Pallivasi"	Kalna	600	.....	
11	"Prasun"	Katwa	500	3rd January 1908.	
12	"Ratnakar"	Amnool	300	28th December 1907.	
13	"Sanmilani"	Serampur	.....	28th December 1907.	
14	"Sonar Bharat"	Howrah	.....	4th January 1908.	
15	"Tamalika"	Tamluk	.....	4th January 1908.	
16	"Uluberia Darpan"	Uluberia	250	.....	
<b>BENGALI.</b>					
<b>PRESIDENCY DIVISION.</b>					
<i>Monthly.</i>					
1	"Sevika"	Diamond Harbour	.....	.....	
<i>Weekly.</i>					
1	"Banga Ratna"	Ranaghat	.....	1st January 1908.	
2	"Jagaran"	Bagerhat	.....	.....	
3	"Jasohar"	Jessore	1,500	26th December 1907.	
4	"Khulna"	Khulna	200	.....	
5	"Khulnavasi"	Ditto	200	28th December 1907 and 4th January 1908.	
6	"Murshidabad Hitaishi"	Saidabad	800	.....	
7	"Murshidabad Pratinidhi"	Murshidabad	.....	.....	
8	"Nadia"	Krishnagar	250	.....	
9	"Pallivarta"	Bengong	.....	.....	
10	"Pratihar"	Bonhampore	600	3rd January 1908.	
<b>URIYA.</b>					
<b>ORISSA DIVISION.</b>					
<i>Weekly.</i>					
1	"Garjatbasini"	Talcher	.....	.....	
2	"Manorama"	Baripada	.....	.....	
3	"Nilachal Samachar"	Puri	.....	.....	
4	"Sambalpur Hitaishini"	Bamra	.....	.....	
5	"Samvad Valika"	Balasore	400	.....	
6	"Star of Utkal"	Cuttack	.....	.....	
7	"Uriya and Navasamvad"	Ditto	400	.....	
8	"Utkal Darpan"	Sambalpur	.....	.....	
9	"Utkaldipika"	Cuttack	645	.....	
<b>HINDI.</b>					
<i>Weekly.</i>					
1	"Jagadis Samachar"	Puri	.....	.....	
<b>HINDI.</b>					
<b>PATNA DIVISION.</b>					
<i>Monthly.</i>					
1	"Lakshmi Upadesh Lahri"	Aurangabad, Gaya	.....	.....	
<i>Weekly.</i>					
1	"Bihar Bandhu"	Bankipore	.....	4th January 1908.	
2	"Jain Gajet"	Arrah	444	.....	
3	"Siksha"	Bankipur	250	.....	



## LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URDU. Weekly.	PATNA DIVISION— concluded.			
1	"Al Punch" ...	Bankipore ...	200	.....	
2	"Khawah Mokhob Panch" ...	Gya ...	.....	.....	
	BENGALI. Weekly.	CHOTA NAGPUR DIVISION.			
1	"Manbhum" ...	Purulia ...	500	.....	
2	"Purulia Darpan" ...	Ditto ...	200	.....	
	HINDI. Fortnightly.				
1	"Ghar Bandhu" ...	Ranchi ...	1,000	.....	





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## I.—FOREIGN POLITICS.

THE *Namai Moqaddas Hablul Matin* [Calcutta] of the 30th December presumes that by the Commission which the Russian paper has in view is meant a joint deputa-

Persian Politics.

NAMAI MOQADDAS  
HABUL MATIN,  
Dec. 30th, 1907.

tion of the English and the Russian Consuls to wait upon the Shah, in order to advise His Majesty to regulate the international affairs, according to the suggestion of the neighbouring powers. There is, says the paper, a political motive latent in this. Plainly speaking England and Russia wish to make known to the world the effect of their convention upon the Persians. They are seeking to make Persia more or less agree to the negotiation, and after that to advertise that it has recognized the same. Reflecting upon the fact that the clamour of the nation and the definite reply sent by the State in this connection dissipated nearly one-fourth of the effect of the agreement, they are now contemplating to have recourse to an additional political method to assert the same. It is, therefore, incumbent upon the Members of Parliament to study the policy involved in this movement, and not to lose sight of any point such as may be construed into the recognition of the negotiation by them. They will be well advised if they refer every question in this connection to the foreign powers, just as they have appealed to them, through a manifesto regarding the matter relating to which they are at issue with the Shah. In no case, they should allow this to be restricted to Russia and England; and in order to dissipate the remnant of the probable effect of the convention, they should take care to improve their power of repulsion by organizing a national army. In fact, it is a misconception on the part of some of the public journals to take the settlement of the boundary question with the above powers as an evidence of the recognition of the convention by Persia.

2. Under the marginally-noted head lines, the same paper writes:—

NAMAI MOQADDAS  
HABUL MATIN,  
Dec. 30th, 1907.

Persia and its three neighbours. Perhaps, no one would deny that, for the last hundred years, Persia has no politics of its own, or that the political activity displayed by it during that time was only fortuitous rather than voluntary. Its politics was dominated by the will of one of its neighbours. And this it was that made it repudiate its friendly relation with Napoleon, lose sight of its political rights in Afghanistan, and forego many other political advantages that presented themselves to it during the last century. For instance, had it been alive to its political interest, it should have, forthwith, made an incursion into India, when the English had besieged Bushire on the occupation of Herat by the Persians. And this would have, inevitably, been followed by the evacuation of the former by the English, and also by the recognition by the latter of the boundary between Persia and Hindustan as fixed by Nadir and Muhammad Shah. Again, the fact of Russia and Turkey being, during the last thirty years, involved in political difficulties, afforded the Persians many favorable opportunities of regaining their lost political rights from both the powers, without any hostile demonstration. But for want of political activity on their part, they had to lose rather than gain by these chances.

It is something worthy of note by the Parliamentary representatives that the foreign press in Europe do not think they are doing any violence to the international courtesy or their present friendly relations in discussing freely political situation of their respective countries. Also, the leading men (of the foreign countries) have, in course of their speech, been making utterances in the terms: "such and such power has strengthened its navy, we should also do the same, so that it may not be able to dominate over us in the event of our breaking with it. Such being the case, it should not be considered as affecting the international courtesy, or as offending a particular Consul, if the War Minister of Iran openly proposes reinforcement for strengthening the frontier of Azerbejan and the question is publicly discussed by the press. By this we, of course, do not mean that our press should be writing against our neighbours. But, at any rate, we can not condescend to allow the latter to carry everything before them, as they have so long been doing. By all means it is desirable for Persia to live on amity with the neighbouring powers. But this should be on account of their being powers of



equal importance, and not because of their fear. At the same time, it should not, while on friendly terms with them, be unmindful of the day, when the relation may perchance be estranged. And, therefore, it should make it a point to improve its army, inasmuch as one cannot expect victory in war, unless he prepares himself for the same during peace.

DAILY HITAVADI,  
Dec. 1st, 1907.

3. Referring to the punishment of Mr. Gandhi for having refused to register his name according to the Transvaal Ordinance, and the order passed upon him asking him to leave Johannesburg within 48 hours, the

Persecution of Indians in the Transvaal.

*Daily Hitavadi* [Calcutta] of the 1st January says that the Transvaal authorities will never rest till they can deport the ten thousand Indians who live in the Transvaal. But is not this a disgrace to the British flag? The English officials are enraged if we are a little late in prostrating ourselves under their boots with offerings of worship; but when white colonists persecute educated, peaceful and loyal Indians as if they were so many robbers, those worthies want to comfort the Indians with sweet words.

HITAVADI,  
Jan. 3rd, 1908.

4. Referring to Count Okuma's speech in which he is alleged to have exhorted the Japanese to save the people of India from English oppression, and to his subsequent

Count Okuma's speech.

explanation in which the Count denied ever having said so, and in which he stated that he had only advised his countrymen to extend their trade in India, the *Hitavadi* [Calcutta] of the 3rd January hopes that Count Okuma's explanation will set the minds of the Imperialists at rest. It is hard to believe that any Japanese would have such sympathy for India so soon after the formation of a close alliance between Japan and England.

HITAVADI,  
Jan. 3rd, 1908.

5. A contributor to the *Hitavadi* [Calcutta] of the 3rd January thinks it a pity that King Edward VII has sanctioned the passing of the "Cooly Ordinance" in the Trans-

The Transvaal Ordinance.

vaal. But there is section 124-A. of the Indian Penal Code, so we must not criticise such things.

BASUMATI,  
Jan. 4th, 1908.

6. The *Basumati* [Calcutta] of the 4th January fails to understand the sense of Reuter's recent brief message that political agitation has been prohibited in the schools in China. Has newly awakened China again

Political agitation in schools in China.

begun to doze under the soporific influence of opium? One does not feel inclined to credit the truth of this message, for the arbiter of China's destiny is not Morley, the idol of Gokhale, Mehta and Surendra Nath.

HOWRAH HITAVADI,  
Jan. 4th, 1908.

7. Re the present situation in the Transvaal about the Indian settlers, the *Howrah Hitavadi* [Howrah] of the 4th January writes:—

The Indian in the Transvaal.

The English do not at present show a hundredth part of the love of justice they used to show in the past. It is because they no longer love justice as before that their glory is about to set.

DAILY HITAVADI,  
Jan. 5th, 1908.

8. Referring to the protest of the Transvaal Indians against the Asiatic Ordinance, the *Daily Hitavadi* [Calcutta] of the 5th January says:—

The Asiatic Ordinance.

We hope that the Transvaal Indians will stick to the oath they have taken of never submitting to this unjust measure of the Transvaal Government. The amount of firmness, forbearance and courage which the Indians in South Africa are showing for the sake of the dignity and honour of their own nation and country has given us the greatest pleasure, and we heartily approve of the line of action they are following. If those who control the destiny of India have not bid good-bye to all sense of justice and righteousness, then surely this struggle of the Transvaal Indians will not go in vain.

DAILY HITAVADI,  
Jan. 6th, 1908.

9. With reference to the present situation in the Transvaal regarding the India settlers, the *Daily Hitavadi* [Calcutta] of the 6th January writes:—

The Indian question in the Transvaal.

Soldiers of the same Indian race which for a century-and-a quarter has unstintedly shed its blood in order to uphold British glory in countries as far apart as Egypt and Manchuria, are now being expelled from the Transvaal without any fault. It is in this way that the boast of equal treatment of all within the British Empire is being justified. The grant of self-government to the Transvaal was accompanied with the condition that



no Indian residing therein should be causelessly oppressed, and that all Indians expelled therefrom would be entitled to compensation. Cannot the Government of India now compel the Transvaal Administration to pay compensation to the two Indian soldiers who have been expelled from that colony?

DAILY HITAVADI,  
Jan. 6th, 1908.

10. With reference to the fact that amongst the Transvaal Indians who have been ordered to quit that country for non-compliance with the Registration law are two ex-soldiers of the Native Army, who at one time fought Britain's enemies and are yet now being expelled from British territory only for the crime of colour by men who sometime ago fought the British, the *Daily Hitavadi* [Calcutta] of the 6th January writes:—

What a disgraceful scene this is to the English. But then the statesmen in power in England favour the colonials so much that in order to preserve the *zid* of these colonists, they do not shrink from sacrificing even justice, right and honour.

HINDI BANGAVASI,  
Jan. 6th, 1908.

11. The *Hindi Bangavasi* [Calcutta] of the 6th January, noticing the employment of Europeans by the Amir of Afghanistan in the local factories, says that though the former are made to work under the responsible Afghan mechanics, yet the Amir should beware that it is the place abounding in wealth that attracts the robbers and should keep wide awake, or else he will not be able to prevent the wealth of his country from being carried away (by aliens).

## II.—HOME ADMINISTRATION.

### (a)—Police.

12. From one of its correspondents the *Jasohar* [Jessore] of the 26th December learns of the recurrence of the lawlessness of Muhammadan *gundas*, who are being again incited by some *Mollahs* and *Moulvis* in some villages in Mymensingh, viz. Dewanganj, Kharma, Bakshigunj Khasirpara, Surjanagar, Dhanua, Pollakandi, Gamerachal, Khutarchal, Kolakanda, Napitani, Kandir-gaon, Bahadurabad, etc.

JASOHAR,  
Dec. 26th, 1907.

The paper requests the officials and Babu Kaliprasanna Bagchi to take early precautions against any oppression of the Hindus.

13. Referring to the quartering of punitive police at Jamalpur Sarisabari, Fulpur, Lalitabari, Dewanganj, and Sherpur (in Mymensingh) for six months more, and to the way in which the cost of maintaining it has been distributed, the *Sanjivani* [Calcutta] of the 2nd January says that the object of this sort of police rule is not surely to stamp out unrest in the province.

SANJIVANI,  
Jan. 2nd, 1908.

14. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd January reports the proposed change in the law relating to flogging, and remarks that to order whipping has become epidemic with the Magistrates and especially with Mr. Kingsford.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 2nd, 1908.

15. A correspondent to the *Mihir-o-Sudhakar* [Calcutta] of the 3rd January writes that the Hindu zemindars of Tilpi (in the 24-Parganas) have compelled the leading Musalmans of that place to sign a bond stating that they will give up sacrificing cows. The writer is astonished at the cowardly conduct of these Musalmans, and asks the Musalmans of southern Calcutta, who are very strong both in number and in wealth, to offer a united front against such oppression and interference with their sacred rites, and to appeal to the District Magistrate of the 24-Parganas and the Presidency Commissioner for help.

MIHIR-O-SUDHAKAR,  
Jan. 3rd, 1908.



**BASUMATI,**  
Jan. 4th, 1908.

16. Regarding the recent attempt to wreck the Lieutenant-Governor's train, the *Basumati* [Calcutta] of the 4th January ridicules the theory that it was the work of a number of illiterate coolies. How the bombs came to be in the possessions of the coolies is a mystery which has still to be unravelled.

**BASUMATI,**  
Jan. 4th, 1908.

17. The *Basumati* [Calcutta] of the 4th January complains that the houses of certain persons accused in the *swadeshi* case in the village of Sholla in Nawabganj in Dacca, who are at large, have been locked up by the police after the inmates had been turned out and the edibles available had been eaten up by the chaukidars. In the same connexion the family of a noted dead adherent of *swadeshi*, Mukunda Chakrabarty, is also being oppressed by the police. The Daroga of Nawabganj is committing serious oppressions on innocent villagers with the help of his chaukidars.

**BASUMATI,**  
Jan. 4th, 1908.

18. Regarding the prosecution of the *Yugantar*, the *Basumati* [Calcutta] of the 4th January draws attention to the coincidence that the office of this paper was searched on the day after the attempt on Mr. Allen's life, and remarks that the *Yugantar* seems to be endowed with the life of Raktabij (a demon every drop of whose blood gave birth to a fresh demon). Not every one can exist after suffering so much trouble.

**BASUMATI,**  
Jan. 4th, 1908.

19. The *Basumati* [Calcutta] of the 4th January writes that it behoves Government to pay attention to the discontent which is caused amongst the people of this country by the too-frequent quartering of punitive police forces, and by the generally unfair assessment of charges in connexion therewith. At Jhalakati the noted adherents of *swadeshi* have been marked out for exorbitant assessments. If oppression is committed in this fashion on the innocent, the peace of the country would be jeopardised. And it is not from Jhalakati alone that unfairness of this kind has been complained of. Those who have lost their all at the hands of *gundas*, are sometimes being made to pay for the punitive police which is being quartered in their villages, though they ought by all means to be exempted from the charge.

**BASUMATI,**  
Jan. 4th, 1908.

20. In noticing a complaint that the race-course on the maidan has now become the favourite haunt of pick-pockets, the *Basumati* [Calcutta] of the 4th January remarks that Indian opinion holds that there is no moral difference between the trade of the pick-pocket and horse-racing, which is a form of gambling.

**DAILY HITAVADI,**  
Jan. 4th, 1908.

21. The *Daily Hitavadi* [Calcutta] of the 4th January takes the police severely to task for failing to do anything to stop the recent riot by labourers at Budge-Budge within thirty hours, and says that had it been an innocent vocal quarrel among fifty unarmed students of Calcutta, or of any other place, it would have drawn to it almost every Police officer in the metropolis and probably armed soldiers from the Fort, all intent on suppressing the disturbance. It is inconceivable what improvement, except in the scale of pay, Lord Curzon's beloved Police reform has effected in the police.

**SANDHYA,**  
Jan. 4th, 1908.

22. The *Sandhya* [Calcutta] of the 4th January has the following :—  
It is rumoured that the Government of Bengal will make a sensitive plant of the police. An order, it is said, has been issued to the High Court to the effect that they may give judgment against the police in cases brought before them, but that they must not censure the police in their judgments. If the conduct of the police really hurts their feelings, they may secretly, very secretly, write to the Government about it. This order is also said to have been issued to District Judges. There is an old injunction about secrecy to the effect that certain things "should be hidden like the shame of one's mother," but now the injunction should be changed into "should be hidden like police scandals." Bravo La! Fraser! in intelligence you have surpassed even Hava Chandra of Rungpur, Feroj Shah Tughlak, and others like them. Have done with all this! Your end is near; return home like a good boy, so that we may breathe freely.



23. In reporting the alleged police lawlessness at Mymensingh, which, in the opinion of the police, was due to the tearing down of a notice of reward for the arrest of Mr. Allen's assassin, the *Medinibandhab* [Midnapur] of

MEDINIBANDHAB,  
Jan. 6th, 1908.

Police lawlessness at Mymensingh.

the 6th January remarks:—

What hope is there of kind treatment after (these) doings of the oppressors blinded by self-interest? We are not in the least surprised that robbers and thieves should be let loose on famine-stricken Mymensingh on the plea of keeping the peace, by men who oppress the subjects whom they ought to govern well, who devour those whom they ought to protect, and whose law courts exist (only) as a means of making money.

Serious allegations against the Mymensingh police.

24. The *Navasakti* [Calcutta] of the 6th January writes:—

NAVASAKTI,  
Jan. 6th, 1908.

Magh Regime at Mymensingh.  
Looting of Shops.  
Many arrests.

News has been received that on the 3rd January last the Military police at Mymensingh looted the local shops. At midnight about 50 or 60 policemen began the looting and with them were their superior officers.

The shop of one Atal Karmakar was the one first looted by the police. About 25 armed policemen entered into this shop, broke open the boxes and carried away about 200 rupees' worth of gold and silver ornaments. They then entered the shop of a sweet-meat seller named Rameswar and took away his cash-box. These two shops are situated in front of the bungalow of the Additional District Judge. Another party went towards the east, broke into the *swadeshi* shop of Rebati Mohan Guha, dragged out two men who were there and thrashed them. They next fell on another *swadeshi* shop, that of Promotha Babu and carried away a number of soaps, guernseys, etc., from it. The employees of these shops when they complained before a superior police officer were ridiculed by him and asked "Do you live under the rule of the king or of the vakils, muktears, students, etc?" This officer also said that the notices offering a reward in connexion with Mr. Allen's assailant, which had been put up in various parts of the town had in places been torn down by a number of unruly students. There were fifty constables present in the town on that day, but if such things occurred again, two hundred policemen would be brought up and then he would see who would protect them. And while he was speaking thus, right in his presence, about 50 constables were entering the sweet-meat shop of Ghanashyam and thrashing the man in charge.

A third party entered the shop of Hazari Kurmi, mercilessly assaulted Hazari and his son and carried off about Rs. 300 in cash.

It is said that this looting was committed because some of the notices offering a reward in connexion with the attempt on Mr. Allen which had been hung up in various parts of Mymensingh town had been torn down by some unknown person. The local police are not accepting any deposition in regard to this matter. Those who went to the thana for the purpose have been assaulted and sent away.

At 4 o'clock on the 3rd January about 50 armed policemen with two Sub-Inspectors in command surrounded the premises of the local Suhrid Samiti and after remaining there for an hour, departed.

Numerous armed policemen are parading the streets of Mymensingh and committing terrible oppression on passers-by. The local Magistrate and others think that it is the students who have torn up the notice regarding the attempt on Mr. Allen. The Magistrate got it proclaimed by beat of drums on the 4th January that anybody who tore down, or assisted in tearing down these notices would be arrested. At night on the 4th January a party of policemen complained to the authorities here that they had been attacked by a number of men in front of the shop of Laxmi Singha. And immediately on the receipt of this news the reserve police marched out into the streets and began assaulting anybody and everybody they came across. Two telegraph peons are reported to have been severely assaulted by them.

The looters told the District Superintendent of the police that a number of men after assaulting them had concealed themselves in Pakuria Lodge. The District Superintendent of Police and the Magistrate thereupon at once



proceeded to the Lodge, surrounded it, called out Hridoy Nath Bose (Muktear of Rani Hemanta Kumari) who occupied it and after hearing what he had to say entered the house. While the Magistrate was in another part of the house the police seized the opportunity to steal and remove valuable clothing from Hridoy Babu's bed room. Yesterday the police searched the premises of Babus Tara Nath Bal and Kali Prosonna Das Gupta. Up to the present about 50 men have been taken into custody by the police it is not known for what offence. The authorities are taking no steps to remedy this oppression by the police.

DAILY HITAVADI,  
Jan. 7th, 1908.

25. In the course of an article with the head-lines "Lawlessness in Mymensingh—terrible incidents—looting of shops by the Military Police," the *Daily Hitavadi* [Calcutta] of the 7th January writes that at midnight on the 3rd January last the Military police looted the shops in the centre of the town of Mymensingh. A number of Police officers were present while the looting was being done, and they did not oppose the work of lawlessness in any way—(here follows a detailed account of the places looted). The cause of this outbreak of lawlessness is that notices of reward in connexion with the attempt on Mr. Allen's life which had been put up in the Mymensingh bazar had been torn down by some unknown hand. And the police wanted therefore to teach the towns people an adequate lesson.

DAILY HITAVADI,  
Jan. 8th, 1908.

26. The *Daily Hitavadi* [Calcutta] of the 8th January narrates how the police caused damage to the *Charu Mihir* Press and the house of Dr. Bal at Mymensingh last week, and then goes on to remark:—

We have been nowise surprised at this. The masters of East Bengal have betaken themselves to the line of conduct of the tiger in the fable, with the intention of curing the local Hindus of their *swadeshi* spirit. Since the attempt on Mr. Allen's life, the heads of the officials in East Bengal have become hot, and we shall have to see their pranks anew.

#### (b)—Working of the Courts.

DAILY HITAVADI,  
Dec. 27th, 1907.

27. The Barisal correspondent of the *Daily Hitavadi* [Calcutta] of the 27th December says that warrants have been issued for the realisation of Rs. 1,000 from Babu Durga Mohan Sen, Editor, and Rs. 200 from Babu Ashutosh Bagchi, Printer, of the *Barisal Hitaishi*, these being the amounts of fine imposed on them respectively in the sedition cases against them. Durga Mohan Babu's father is still living, and Durga Mohan Babu himself has no self-acquired property worth anything. As for Ashutosh, he was a helpless poor compositor, and his relatives are making preparations for an appeal to the High Court against the decision of the Judge's Court. In this state of things cannot the authorities wait a little before trying to realise the fines? People say that it is through a desire to take revenge that the authorities generally make hurry to inflict punishment on offenders. And does not conduct like the above prove to a certain extent the truth of this popular idea?

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 2nd, 1908.

28. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd January reports the conviction by the Magistrate of Nagpur of a Sanyasi named Sivananda Swami for the publication of a seditious pamphlet, and hopes that the punishment will be reduced on appeal.

HITAVADI,  
Jan. 3rd, 1908

29. The *Hitavadi* [Calcutta] of the 3rd January thinks that cases of sedition should be tried by a Judge and a jury, as it is not always possible for a Magistrate, especially if he is an Englishman unacquainted with the veranaculars of the country, to arrive at a just decision simply with the help of a translator. Magistrates ought to send up all sedition cases to Sessions Courts—though, of course, there is nothing to be said if they wish to keep up their own *sid* and to punish all people who may be charged with sedition.



30. The *Basumati* [Calcutta] of the 4th January writes how Babu Ram Sadan Bhattacharyya, a Deputy Magistrate of Murshidabad, lately insisted on all Mukhtears who appeared before him in connexion with the annual renewal of their *sanads* producing a certificate of good conduct and also their *pugris*, and on their making a declaration that the *pugris* were their own in each case.

BASUMATI,  
Jan. 4th, 1908.

31. Referring to the *Barisal Hitaishi* sedition case, the *Ratnakar* [Asansol] of the 4th January says:—

RATNAKAR,  
Jan. 4th 1908.

*The Barisal Hitaishi case.* It is bad even to pass sentences of rigorous imprisonment on persons charged with a political offence. It is therefore easily conceivable that heavy sentences like those passed on the editor and the printer of the *Barisal Hitaishi* newspaper are altogether useless. Such sentences can only help to spread sedition in the country.

(c)—Jails.

32. The *Hitavadi* [Calcutta] of the 3rd January does not approve of the proposed abolition of the system of transporting life-convicts to the Andamans, which is referred to by the *Englishman*. It is reported that the Government intends to keep such prisoners in the jails in India, and the *Hitavadi* is afraid that by depriving life-convicts of the privileges and freedom they enjoy in the Andamans, which it is impossible to let them have in the jails here, and by herding them with other criminals, for twenty years, there is every chance of injuring both their morals and their health. In the Andamans if a convict behaves well, he is allowed to marry and settle; he is thus given an opportunity of improving himself; but all this will be impossible if he is imprisoned in India. It is, therefore, hard to make out what makes the Government wish to abolish the old system.

HITAVADI,  
Jan. 3rd, 1908.

(d)—Education.

33. An announcement by the *Jagaran* of Bagerhat, that a new school will be started at that place from the opening of the new year to replace a defunct old one is made an occasion by the *Jasohar* [Jessore] of the 26th December for the following remarks:—

JASOHAR,  
Dec. 26th, 1907.

Granted that a new school is established but is the path of real education facilitated thereby? As before, the boys will have to stand quaking at the portals of the University, and an unmanly foreign ideal will again go on robbing them of their manliness. It would have been better if a National school had been started here instead of one affiliated to the University.

34. From the way the Daulatpur Hindu Academy is daily improving, writes the *Khulnavasi* [Khulna] of the 28th December, it well deserves the patronage of the Government. This is the only college in the Khulna district, and it is doing immense good to the peer students of the district. Its system of teaching is so good and up to date that it may be called one of the model colleges in Bengal.

KHULNAVASI,  
Dec. 28th, 1907.

35. The *Hitavadi* [Calcutta] of the 3rd January writes that the three students of the Annada School at Brahmanbaria (in Tipperah), who insulted Captain Anderson by shouting *Bande Mataram*, have been expelled from school for six months. Captain Anderson complained to the Subdivisional Officer, who happens to be the President of the School Committee, and the latter had the matter investigated by Syed Aliulla, a Sub-Registrar, who is the Secretary of the school. People say that the enquiry was not impartial. It is hoped, however, that the punishment awarded to the students will appease the Captain's anger.

HITAVADI,  
Jan. 3rd, 1908.

36. The *Mihir-o-Sudhakar* [Calcutta] of the 3rd January writes that the Hindu students of the Jubilee High School of Noakhali, who refused to decorate the school premises on the occasion of the visit of the Lieutenant-Governor of Eastern Bengal and Assam,

MIHIR-O-SUDHAKAR  
Jan. 3rd, 1908.

*Musalman students of the Jubilee High School of Noakhali ridiculed by Hindu students.*



to that institution gibe at the Musalman students, who helped in the decoration, by asking them how many of them have been given posts as Deputy Magistrates and Sub-Registrars as a reward for their loyalty.

**BANGAVASI,**  
Jan. 6th, 1908.

37. The *Bangavasi* [Calcutta] of the 4th January writes that three students of the Annada High School of Brahmanberia (in Tippera) have been expelled from the school for six months for having insulted Captain Anderson, the Civil Surgeon of Tippera, by shouting *Bande Mataram* before him. Captain Anderson brought the matter to the notice of the Subdivisional Officer of Brahmanberia who ordered the Secretary of the School to investigate it. This last named worthy is, by the way, a Sub-Registrar, and true to his employers, he believed everything which Captain Anderson alleged, and disbelieved everything which the boys said in their defence. He could not even conceive that a high and mighty personage like Captain Anderson could have abused the boys in filthy language. Far be it from the Musalman Sub-Registrar, who is a salaried servant of the powerful English Government, to think that a member of the white race can behave in that way.

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**BASUMATI,**  
Jan. 6th, 1908.

38. The *Basumati* [Calcutta] of the 4th January narrates how lately the Head Master of a Middle English School in the thana of Gafargaon in Mymensingh was sought to be removed from office by the Vice-Chairman of the District Board, the local Sub-Inspector of Schools (both Musalmans), and Mr. Clarke, the District Magistrate, because he was alleged by the local Sub-Inspector of Police to have led out a procession of students on "Boycott Day," the 7th of August last, and because he owned a *swadeshi* shop. This incident, the paper remarks, shows what trickery the authorities in East Bengal are resorting to, in order to restrict the facilities for education in that province. Does not this zeal for oppressing an innocent man suggest that terrible lawlessness prevails in East Bengal? Oppression like this ought never to be tolerated for the sake of a paltry grant-in-aid from the public funds, or a few posts under Government. The establishment of National schools in every part of the country has become an indispensable necessity. National progress would never be possible, if the people remain always looking to others for aid.

**BASUMATI,**  
Jan. 6th, 1908.

Rai Sahib P. Chatterji, of the Education Department of Eastern Bengal and Assam.

Dr. Chatterji, in its opinion, deserved a higher title.

**DAILY HITAVADI,**  
Jan. 6th, 1908.

40. Referring to the fact that the Madras Government has discontinued a proposal for the establishment of Education societies in each village for the promotion of primary education in rural areas, the *Daily Hitavadi* [Calcutta] of the 6th January writes:—

We should not have anything to say if the Madras Government had spoken plainly out what was in their minds and said that they were not prepared to make over the work of spreading primary education to the hands of the people.

**SANDHYA,**  
Jan. 7th, 1908.

41. Suresh Chandra Chakrabarty (of Barisal) writes to the *Sandhya* [Calcutta] of the 7th January:—

Removal of the English Circle School of Amjuri (in Barisal).

The English Circle School, which has been doing very good work since it was established in 1892, has been suddenly removed to a place opposite to the house of Babu Devnath Dutta Choudhury, more than a mile away from its original site. This has been done perhaps because one of the members of the Bose family, in whose house the school was situated before, had been suspected of being a *swadeshist*. But since the District Magistrate expressed his desire in *Chaitra* last to remove the school, all the teachers and students have ceased taking part in *swadeshi* agitation. It is a pity that inspite of the absence of any definite offence proved against the school authorities, the school should have been shifted to an inconveniently distant place. Since Curzon divided Bengal, all the officials have set themselves to flout public opinion, though, of course, those who want to pose as our leaders do not seem to realise this fact. Now-a-days it is only people that proclaim themselves to be loyal, and especially those that use *Belati* goods, who are reckoned as men by the officials.



## (e)—Local Self-Government and Municipal Administration.

42. The *Nihar* [Contai] of the 31st December reports the outbreak of cholera in the subdivision of Contai (district Midnapur). The village chaukidars are doing their duty only by recording the number of deaths. But that will surely be of no benefit to the people. Nothing is being done by the authorities in the way of prevention. The Indians have sunk very low owing to their love for petitions. Without self-help there is no hope for the regeneration of the Indians. In Contai many generous young men have, of their own free will, given themselves to the service of the country.

*NIHAR*,  
Jan. 31st, 1907.

## (g)—Railways and Communications, including Canals and Irrigation.

43. The *Navasakti* [Calcutta] of the 2nd January draws attention to a representation made by certain native employes of the East Indian Railway in the Sahebganj district to their District Traffic Superintendent, praying for a speedy reconsideration of the existing leave rules, and begging that a better kind of fabric may be supplied to them than now for their uniforms. It is said that unless these representations are taken into proper consideration there is a risk of another strike.

*NAVASAKTI*,  
Jan. 2nd, 1908.

44. Regarding the attitude of the Eastern Bengal State Railway management towards the recent Indian strikers on that line, the *Basumati* [Calcutta] of the 4th January writes that the authorities are greatly mistaken if they think that they can do without the native employes. If they do act on such belief, they will certainly come to serious trouble some day.

*BASUMATI*,  
Jan. 4th, 1908.

45. The *Daily Hitavadi* [Calcutta] of the 4th January complains of the irregularity of passenger trains on the East Indian Railway. No. 55 Up Bandel train is not to stop at Rishra, but practically it stops there every day. No. 32 Down Bandel train should not stop at Sheroaphuli, except on Sundays, but it stops there almost every day. No. 32 Down train stops at such new and insignificant stations as Gangpur and Rasulpur, while it does not stop at Saktigarh station situate between them. No. 5 Up train stops at Rasulpur, but not at Saktigarh. The attention of the Railway authorities is drawn to this.

*DAILY HITAVADI*,  
Jan. 4th, 1908.

46. A correspondent to the *Sandhya* [Calcutta] of the 8th January complains of the inconvenience caused to passengers on the southern section of the Eastern Bengal State Railway travelling by the 8-5 P.M. train. A down train which reaches Belliaghata at irregular hours is immediately turned into the 8-5 P.M. Up train, and leaves the platform some three or four minutes after its arrival.

*SANDHYA*,  
Jan. 8th, 1908.

## (h)—General.

47. The *Jasohar* [Jessore] of the 26th December thus discusses the causes of malaria as set out by the Drainage Committee:—  
The Drainage Committee. Many places which were formerly under water are no longer so and yet malaria prevails in those places no less than before. Paddy fields under water do not breed mosquitoes as all who have experience of them know. As for the Committee's statement that the silting up of rivers in Bengal is a natural process, railways must have hastened the process, for railways are fewer in Eastern Bengal than in Western Bengal, and the silted up rivers there also are fewer. Railroads are responsible for the spread of malaria: in the rains the water channels on both sides of the permanent way are seen to be full of weeds, so that they become fit breeding grounds of mosquitoes.

*JASOHAR*,  
Dec. 26th, 1907.

48. The *Sandhya* [Calcutta] of the 1st January quotes from another vernacular paper the *Purva Bangala* how one Uma Charan Banerji, an adherent of *swadeshi*, hailing from Barisal, while lately on a lecturing tour in

*SANDHYA*,  
Jan. 1st, 1908.

The Magistrate of Dacca and  
a Barisal *swadeshist*.



Dacca, was compelled to quit the latter place by the Magistrate. And in commenting on the incident, the paper remarks: "Some time hence perhaps, the very mention of the name of Barisal will make these Europeans fall into a fit."

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 2nd, 1908.

49. In reporting the proposal for appointing women as Telegraph signallers, the *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 2nd January remarks that the Government are determined to close all the Government departments to the Indians and to increase the number of Eurasians.

HITAVADI,  
Jan. 3rd, 1908.

50. A contributor to the *Hitavadi* [Calcutta] of the 3rd January is sorry to find the Government trying to fasten on to students the guilt of the attempted assassination of Mr. Allen. Of late students have become an eye-sore to the Government and the Anglo-Indian community, who never miss an opportunity of reviling them.

DAILY HITAVADI,  
Jan. 3rd, 1908.

51. In a leader on the Decentralisation Commission, the *Daily Hitavadi* [Calcutta] of the 3rd January says:—

The Commission wishes to ascertain whether it is more desirable to establish Advisory Councils, or to have Administrative Councils in India. Of the former, we think it is useless to say anything, for the Government is not bound to listen to what the members of the Advisory Councils may say. But if Administrative Councils are established, the people will have a hand in the administration of the country. We will, therefore, make a few suggestions about the way in which Administrative Councils ought to be formed. All the District Boards, Local Boards and Municipalities in the country, though they may be non-official bodies in name only, are practically under official management. Generally speaking, it is the District Magistrate who presides over a District Board and over the Municipality of a big town. Besides, there are always some officials who sit as members in these bodies, and thus convert them into official or at least semi-official bodies. A thorough change in the constitution of these is, therefore, necessary.

It is a well known fact that it is the police who are the real rulers of the country. So if the people have really to get any right in the administration, the unlimited power that the police possess will have to be curbed, and the police will have to be placed under the control of the popular Administrative Councils, or else it will be useless to have such Councils.

A separation of the judicial and the executive functions is also necessary, and the Decentralisation Commission would do well to make its importance clear to the Secretary of State for India. There is no doubt that a good deal of the discontent at present prevailing in this country will disappear, if Magistrates are divested of their duties in the Police Department, and work only in the Judicial and Revenue Departments. In that case a Magistrate will be free from the responsibility of maintaining peace in his district, and he will be able to punish the police if they become oppressive.

Then, again, it is strange that Magistrates should have a hand in the spread of primary education. The Government has a special department of its own, with a large number of officers, which look after the education of the people. There is a Director of Public Instruction in each province, and a host of Inspectors and Sub-Inspectors under him. It is, therefore, hard to make out why Magistrates should be allowed to have anything to do with the working of the Department of Education.

MIHIR-O-SUDHAKAR,  
Jan. 4th, 1908.

52. The *Mihir-o-Sudhakar* [Calcutta] of the 3rd January writes that the postal peons of Jamalganj and Jaipur (in Bogra) wilfully returning copies of the *Mihir-o-Sudhakar* instead of delivering them. have, out of mischief, returned undelivered some of copies of that paper which were sent to its subscribers by value payable post. One subscriber is not getting his paper, although he has accepted the value payable post.

SAMAY,  
Jan. 3rd, 1908.

53. The *Samay* [Calcutta] of the 3rd January is sorry that the Government proposes to build a Sanitarium at Paresnath Hill, which is a sacred shrine of the Jains. The Jains, are a notably peaceful sect, but this unwise step of the Government is sure to wound their innermost feelings, and may almost drive them mad before long. It is against the policy of the British rule to hurt the religious feelings of any one, and the Government ought not to give effect to the proposal.



54. Though the officials remained quite silent, writes the *Bangavasi* [Calcutta] of the 4th January, when it was complained that letters and telegrams from Mymensingh were suppressed during the disturbances which took place there some time ago, they are now showing great activity in investigating the allegations made by Mr. Nevinson as to his letters and telegrams being intercepted and opened. The officials spare no pains in all cases in which the interests of their own countrymen are concerned, but they do not care anything for the miseries of the Indian subjects. Could this be the case if they had any sense of righteousness in them?

Interception of Mr. Nevinson's letters.

BANGAVASI,  
Jan. 4th, 1908.

55. Will not Lord Minto, asks the *Bangavasi* [Calcutta] of the 4th January, give the starving millions of India just a handful of rice on the occasion of his daughter's wedding, when it is the custom to distribute sweets?

Starving Indians and the wedding of Lord Minto's daughter.

BANGAVASI,  
Jan. 4th, 1908.

56. Minto and Morley are now discussing, writes the *Bangavasi* [Calcutta] of the 4th January, the amount of money to be spent in railway construction during the next official year. It is reported that fifteen crores of rupees will be sanctioned for this purpose, and a crore and-a-half will be spent for canals. As for re-excavating tanks in villages—well, they are blind to that, though all the millions that are to be spent on the other two items are got from the starving poor living in villages. Is it a sin for English politicians to save the lives of the subjects?

Extension of railways at the cost of the starving people of India.

BANGAVASI,  
Jan. 4th, 1908.

57. The *Bangavasi* [Calcutta] of the 4th January is sorry that in spite of the fact that the chaukidari tax presses very hard on the people, especially at a time like this when scarcity prevails all over the country, the Government do not seem to pay any attention to the matter. If, in some places, as, for instance, in Orissa, the tax is remitted, it is realised, with increased rigour in others, e.g., at Bakshi-gunge and many other villages in Mymensingh, and at Polba, Senet, Gholsanra and Beta (in Hooghly).

The chaukidari tax.

BANGAVASI,  
Jan. 4th, 1908.

58. The *Bangavasi* [Calcutta] of the 4th January does not think that any good is likely to come out of the Decentralisation Commission, which is but one of the already too many committees and commissions appointed to discuss Indian affairs, all of which have proved instances of mountains in labour producing after all but the proverbial mouse. There is only one Indian—or rather a Europeanised Indian—on the Decentralisation Commission. Among the witnesses examined, both the Hon'ble Mr. Gait and Mr. Streetfeild do not seem to be satisfied with the police. And who is? But still the authorities would on no account curb the power of the police.

The Decentralisation Commission.

BANGAVASI,  
Jan. 4th, 1908.

59. Referring to the alleged action of the Magistrate of Dacca in having compelled one Uma Charan Banerjee of Barisal who had gone to lecture in Dacca to leave that place, the *Howrah Hitaishi* [Howrah] of the 4th January writes:—

The Magistrate of Dacca and a Barisal swadeshi speaker.

HOWRAH HITAIISHI,  
Jan. 4th, 1908.

Our *shastras* declare that *mantras* according to their nature, cast off evil spirits and attract the gods. As there is no dearth of *mantras* for killing, harassing, attracting and subjugating men in our *shastras*, what is there strange in the fact that certain *mantras* shall shake the seats of the English officials?

60. The *Sandhya* [Calcutta] of the 4th January quotes an article from the *Basumati* of the same date under the heading "The diary of good government." This article contains a list of criminal cases and prosecutions of last year, in which Indians are said to have been harassed, persecuted and punished in connexion with the *swadeshi* and *swaraj* movements, and of riots, disturbances, etc., alleged to have been committed by the police during the year. The article concludes by saying that the prospect of the new year too is very gloomy with famine, water-scarcity, diseases, and the wrath of the Government surrounding the people on all sides.

SANDHYA,  
Jan. 4th, 1908.

61. The *Sonar Bharat* [Howrah] of the 4th January writes that the promises of equal treatment between Englishmen and Indians which Queen Victoria made in 1858 for the sake of self-preservation have not been

An indictment of British rule in India.

SONAR BHARAT,  
Jan. 4th, 1908.



observed in practice at all. In the matter of State appointments, for example, Mr. R. C. Dutta was not given a Lieutenant-Governorship, because the English do not trust the Indians. The disarming of the entire population of this country is an indication of the same want of trust. Again, in England, the average income of each citizen is Rs. 630, out of which he pays, Re. 1-12 as taxes, whereas the Indian who has an average yearly income of Rs. 14 pays Rs. 3-8 in taxes. As a consequence, the longer English rule in India continues, the more frequent are famines becoming in the country.

DAILY HITAVADI,  
Jan. 6th, 1908.

62. The *Daily Hitavadi* [Calcutta] of the 6th January writes that the proprietors of certain saltpetre factories at Kaithal in the Karnal district, who happen to be all Hindus, have been served with a notice by the local District Magistrate to remove their factories elsewhere, in the interests of the public health of the town. But there is another saltpetre factory at Panipat in the same district, and its proprietor has not yet been favoured with the kind attentions of the Deputy Commissioner. Is it because he happens to be a Musalman?

Saltpetre factories in Karnal  
and the local Deputy Commissioner.

### III.—LEGISLATION.

HITAVADI,  
Jan. 3rd, 1908.

63. Referring to the Bill for the amendment of the Whipping Act which is going to be introduced in the Supreme Legislative Council, the *Hitavadi* [Calcutta] of the 3rd January says that such a barbarous form of punishment as flogging ought to be abolished, or at least it ought to be awarded only to old and hardened criminals. The power of Magistrates to award whipping sentences ought also to be curtailed as far as possible.

A Bill for the amendment of the  
Whipping Act.

### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

NIHAR,  
Dec. 31st, 1907.

64. With regard to the outturn of crops, the *Nihar* [Contai] of the 31st December is of opinion that this year the total outturn of crops in the Midnapur district is scarcely one-fourth of the average of previous years. In course of the next three or four months the whole district will be struck with famine, and many people will die of starvation, unless the Government keep a sharp look out and arrange for relief on a liberal scale.

Impending famine in the Midna-  
pore district.

BASUMATI,  
Jan. 4th, 1908.

65. Adverting to the telegraphic report on the present agricultural situation which was sent by the Viceroy to the Secretary of State on the 21st December, the *Basumati* [Calcutta] of the 4th January writes that this message does not at all indicate that terrible distress now prevails in Bengal where already many men have to live on one meal a day, and in a few days' time will have to go without any meal, and thus begin to die in swarms.

The Viceroy's report to the  
Secretary of State on famine.

### VI.—MISCELLANEOUS.

JASOHAR,  
Dec. 26th, 1907.

66. The *Jasohar* [Jessore] of the 26th December writes:—

The present political situation  
in India.

Leaving the definition of the ideal of *swaraj* aside, there are two parties in the country with differing views. One urges that the establishment of *swaraj* can never be possible, unless we cut ourselves off from all relations with the foreigner, that the spell of the foreigner's charm has made the Indians cease from thinking deeply and fall from his high ideals. The other party wishes just to organise the country, by spreading education, expelling foreign goods, establishing arbitration courts and imagine that by their so doing genuine *swaraj* will be established. Whichever of these two courses be adopted, a collision with the English is inevitable. If we try to follow the second of the two courses, the English Government will try to put down the popular power, so that an occasion for squaring accounts will certainly come whether on a large or a small scale. And such an occasion has arrived.



Read history and you will see that the existence of a ruling authority is based on the ignorance of the popular power, and a popular power whenever it becomes formidable and roused is always sought to be stamped out by the governing power. So from time to time occasions arise which make blood-shed between the two powers in collision inevitable. If as the result of such a collision the ruling power gets worsted at the hands of the popular, its measure of oppression only increases. Oppression however can never ultimately triumph. We do not say that such a day will come in India, but who can say what is reserved for her?

After all, there has not been strength gathered in the country sufficiently yet to establish complete *swaraj* in the sense of dissociation from the English. A hundredth part of that strength would be sufficient to organise the country on the lines indicated above as being favoured by the second party. Let the people of the country take into their own hands certain spheres of work now left to Government (such as education, settlement of disputes, etc.), and so the way will be prepared for the early establishment of *swaraj*.

67. The *Jasohar* [Jessore] of the 26th December laments that Bagerhat, which was once a centre of a strong boycott movement, is again full of foreign things, and concludes with this exhortation to the people of that place: "If you have the courage, rise up like heroes, and you will then have not to look to anybody for assistance."

The boycott in Bagerhat.

JASOHAR,  
Dec. 26th, 1907.

68. The *Jasohar* [Jessore] of the 26th December publishes an account of an assault, by some Muhammadans of Molladanga (district Jessore), on one of their co-religionists who used to work in partnership with a Hindu of Sauks, a neighbouring village. Formerly the people of the two villages worked in harmony; but now things are changed, so much so that a Hindu cannot even enter the Muhammadan village.

Ill-feeling between Hindus and Muhammadans.

JASOHAR,  
Dec. 26th, 1907.

69. The *Jasohar* [Jessore] of the 26th December reports that, through the efforts of some patriotic gentlemen, the sale of foreign salt has been stopped at Singia (district Jessore) and urges the gentlemen to expel foreign cloth as well.

Discontinuance of the use of foreign salt at Singia.

JASOHAR,  
Dec. 26th, 1907.

70. The *Jasohar* [Jessore] of the 26th December regrets to find the sale of foreign goods still going on at Alinagar (district Jessore), and requests the local *naib* to pay attention to this fact.

Sale of foreign articles at Alinagar.

JASOHAR,  
Dec. 26th, 1907.

71. The *Daily Hitavadi* [Calcutta] of the 27th December has the following:—

"The *Englishman's* villainy."

"The *Englishman's* villainy."

DAILY HITAVADI,  
Dec. 27th, 1907.

Considering the sort of opinion which the Government of Eastern Bengal has already expressed in the matter of the attack on Mr. Allen at Goalundo, we do not think that the police will try to arrest the true offenders by carrying on the investigation in an impartial spirit. As a result of the clear hint given by Sir L. Hare, the eye of the police will be fixed on the student community only, and perhaps a few students will be causelessly harassed by them. And availing themselves of this opportunity the real offenders will be able to make arrangements to hide themselves. On the other hand, our contemporary of the *Englishman* has, in this connection, come forward with the advice to introduce a stringent form of administration in the country. It says that those who hold that there is no sedition in the country, will now clearly see their mistake. According to this 'lord,' the attempt on Mr. Allen's life is the outcome of a fearful political conspiracy in Eastern Bengal. It was to this tune that the Bombay newspaper, the *Times of India*, set its harp when Messrs. Rande and Ayerst were murdered at Poona. Such a fear of a deep seditious movement was also indicated in the *Civil and Military Gazette* at the time of the Rawalpindi riots. When we think how these Anglo-Indian newspapers of villainous character bring dangers on the people of this country, and how, guided by their words, officials sometimes raise unexpected conflagrations in the country, our heart is moved a little with fear at the aforesaid remark of the *Englishman*. For, officials will not perhaps consent to admit the plain fact that the people of the



country taken as a whole have no connexion with the affair concerning Mr. Allen. This is why the *Indian Daily News* has, in this connexion, advised the officials to move with caution and calmness. It has said that as political excitement in East Bengal is at present much less intense than what it was before, and the sad incident has happened in respect of an ordinary Magistrate like Mr. Allen when there are lots of much bigger officials in the country, it is not reasonable to consider the incident as an outcome of political unrest. What the *Daily News* has said is perfectly true. We admit also that it is natural for the incident in question to rouse feelings of intense terror and excitement in the minds of officials. But if at this time they lose all restraint over themselves and make arrangements for the persecution of the innocent, they will derive no good from it; on the contrary, the people's displeasure at the current system of administration will be enhanced. The *Englishman's* villainy is well known. That is why before any other Anglo-Indian contemporary of ours has expressed any opinion on the matter, it has given vent to a villainous idea. And we think that the Government of Eastern Bengal also is equally indiscreet. Otherwise, why should they already want to implicate students in this matter? Now if Lord Minto can give evidence of calmness, then alone can we hope for peace in the country. On the other hand, if the *Englishman's* advice is acted upon, it will augment instead of lessening the people's sufferings and discontent. As a result of the *Englishman's* remarks, a rumour is afloat that the turn of deporting leaders will soon come in Eastern Bengal. Let us see, how far this rumour comes to be true.

DAILY HITAVADI,  
Dec. 27th, 1907.

72. The *Daily Hitavadi* [Calcutta] of the 27th December has the following:—

"Official villainy."

*Official villainy.*—Although we are sorry at the news of an attack on the life of Mr. Allen, the Civilian Magistrate and Collector of Dacca, we cannot help entering a strong protest against the attempt on the part of the Government of Eastern Bengal to soil the good name of the students of the country in this connection. Not only this, but we believe that the amount of meanness which they (the Government) have shown in this matter, will generate a feeling of intense hatred in every mind in this country. The Government of Eastern Bengal have given evidence of the utmost impudence by saying things which none of the reporters of the Anglo-Indian newspapers like the *Indian Daily News*, the *Englishman*, the *Statesman*, the *Empire*, etc., have dared to say, and which are not even hinted at by the several "eye-witnesses" who have contributed accounts of the incident to these papers. The official account, which they (the Government) published on Tuesday in regard to the matter in question, says the culprits are believed to have been students. We ask, whose belief is it? None of those who were with Mr. Allen at the time have expressed this belief. Not even a single police servant was at that time present at the (railway) station. None of the station staff also were present at the place of occurrence. Sir L. Hare himself was in Calcutta with his suite; others of his retinue were at Shillong. The police has not yet been able to trace the culprits. From the accounts that have been published of the incident, it can be boldly asserted that none have been able to fix the identity of the culprits even partially. In this state of things, can anyone explain to us how the authorities could write in the official account that the culprits were students? At the time of the Comilla shooting incident also, the authorities at first published a false report laying the blame on the Hindus. Now, too, a similar move on their part is noticeable. And this time the move is comparatively more heinous. Mr. Allen was wounded by a gun-shot on Monday evening, and in the account which the authorities gave of it on Tuesday following a suspicion was expressed to the effect that the culprits were students. What can be more blamable on the part of the authorities than that they should have laid the guilt of the affair on students before the police had finished their enquiry, nay before even they had begun it?

73. In a leader on the rivalry between the Bengal Steam Navigation Company and the English steamship-owners of Chittagong, the *Soltan* [Calcutta] of the 27th December writes:—

SOLTAN,  
Dec. 27th, 1907.

The *Feringhee's* attempts to kill the Bengal Steam Navigation Company of Chittagong.

The *Jyoti* of Chittagong in its last issue has explained how the *bachchas* of white merchants are behaving like so many Satans for the purpose of com-



mitting robberies in our country, for the purpose of carrying away across the seven seas and thirteen rivers heaps of our wealth which is our life-blood, for the purpose of enriching their own country and making us beggars and gate-keepers, and for the purpose of filling their own pockets with the money taken away from our homes. Ever since the Bengal Steam Navigation Company was established at Chittagong, these sons of *Feringhees* have reduced the fare between Chittagong and Rangoon from Rs. 12 to Rs. 2, and that between Chittagong and Arakan from Rs. 3 to Rs. 1. They do not even hesitate to carry passengers free. It is said that they have borne a loss of some 10 or 12 lakhs of rupees for the purpose of driving the *Swadeshi* Company out of the field by making it bankrupt. Not satisfied with even all this, these people have resolved not to allow themselves any rest until they can snatch away the food from the Indian's mouth and eat it themselves. They would gladly carry passengers free, yet would not let a morsel of food pass the Indian's lips. This indeed is the idea that prevails in their community,—we do not know if it is the guiding principle of their religion as well. We cannot find appropriate words with which to address these ungrateful white merchants who are faithless to the salt they eat; and it is only our unwillingness to deprive the "*Ravisasi*" (meaning most probably the *Mihir-o-Sudhakar*) and the "*Sandhya*" of their monopoly in the use of abusive language, that prevents us from applying to them (the white traders) the epithets frequently used by the above-named newspapers.

We would tell those members of our community who are sycophants and traitors to their country, and who say that *Feringhees* do not prevent us from carrying on a true *Swadeshi*, that the Bengal Steam Navigation Company had been established long before the Hindus started their perverted *Swadeshi* agitation, and before the partition of Bengal. Why then are the white devils bent on ruining it? They have thousands of steamers sailing in Indian waters, and they are carrying away our money by crores. We are ungrudgingly giving away our own wealth to them and to their countrymen, and are even supplying milk and meat to their cats and dogs and pet animals. But still this nation of shop-keepers are not satisfied; they cannot bear to see us running even only two steamers, or to find the people of this country earning even a couple of pice. They cannot resist the temptation of taking away the two steamers that we have! What narrow-mindedness, what meanness, and what barbarity!

The Government pretend not to know all these acts of the white traders, and not to hear the reports of their misdeeds. When our steamers called at Akyab (the *Feringhees*) refused to supply them with water and coal, and the passengers suffered great agonies from thirst, and the steamer had to use logs of wood as fuel. Is it not the worst form of cruelty to refuse to supply water to the passengers when it is given even by a fighting party to its enemies on the battle-field? We do not know whether to call those of our countrymen a disgrace to their community or to describe them as devils incarnate, who want to help the trade of these wretched fiends.

O Indians! O Hindus and Musalmans of Bengal! O young men of this country! if you really want to make your land a happy one, if you really want to remove the poverty of the people by keeping the country's wealth within the country, then boycott all the steamer companies managed by these cruel white merchants, and socially ostracise all those traitors who patronise such steamers. Do not allow such men to enter into *musjids* or temples, or when such men die do not let their funeral rites be performed. If Bengalis wish, they can easily raise enough capital to buy a large number of steamers and take into their own hands the entire navigation in India and Burma. The income of only one steamer for a month will more than compensate the loss of the few appointments which the partition of Bengal has created. While the Government of Eastern Bengal and Assam can provide employment for only six thousand men, and the Government of India can keep only fifty thousand men in all the offices and law-courts under it, six crores of men will be comfortably provided for if we can get into our own hands the navigation of Bengal and Burma alone. Boycott is the only means of punishing the white traders, as it is impossible that Indians will ever be able to rival them



in their skill and science. The Government, while it flatters the Musalmans, does not care to do anything to prevent these descendants of *Hanuman* (i.e., monkey, meaning Englishmen) from ruining the Muhammadan Steamer Company and thus giving rise to racial animosity; nor does the Government punish them for doing so. Is then the Penal Code meant to be applied to the blacks only? The *Feringhees* traders impoverish us and make us beggars; and while we starve they carry away all our food. The Government seems to be here only to rule over us and to suck our blood (i.e., money). The *Feringhees'* steamers have killed the trade of our boatmen, their railways have ruined our cartmen and palanquin-bearers, in big towns their tramways have driven away the gharriwallas, and their electric fans have deprived the punkha-coolies of their means of livelihood. But still the *Feringhees'* flatterers in this country would condemn the boycott. We ask all our countrymen to do their best to promote the *Swadeshi* Steamer Company, or else our fall is certain.

BURDWAN SANJIVANI,  
Dec., 31st, 1907.

74. In reporting the row at the Surat Congress the *Burdwan Sanjivani* [Burdwan] of the 31st December remarks:—  
The Congress fiasco.

Our enemies are laughing, and the Anglo-Indian Press is in ecstasy. We are now the butt of their ridicule. But we ask them, do not such things ever happen in England? We have no unity; that is why we have been a subject-people for several centuries. But the affairs at the last Congress are a sign of our revival. There are two parties now, but both have the regeneration of the country in view; and the cause of the country will be strengthened by the rivalry of the two parties.

NIHAR,  
Dec. 31st, 1907.

75. Regarding the division among the Indian patriots, the *Nihar* [Contai] of the 31st December observes that all should be united in the cause of the mother country. We should guard against unnecessarily wasting our energies by internal division. The scattered energies should all be focussed into one single source of strength.

DAILY HITAVADI,  
Jan. 1st, 1908.

76. Sarat Chandra Devasarma writes to the *Daily Hitavadi* [Calcutta] of the 1st January:—

Dangers to female passengers on Indian Railways.

The news that *Ardhodhaya* comes off on the 1st *Magh* next has given rise to a mingled feeling of pleasure and fear in the minds of all thoughtful Hindus. The troubles and sufferings of Indian railway passengers, when there is a pressure of traffic, are well known. First of all there is the rush at the booking office, where tickets are obtained after a good deal of fighting. Next comes the scrimmage to board the train. The train often leaves a few minutes after its arrival, with the result that numbers of people are left behind. It is not infrequent to find a young man running frantically after the moving train while his old mother is crying loudly for having missed her only companion and help.

These are events which were quite common in the days when there was peace in the country, when the police were believed to be keeping the peace, and when Englishmen living in India used at least to say, "alas" at the sight of a Hindu's ruin. Then also the railway employes used to give the Indian a ticket as soon as he paid for it, though they never thought it to be a sin or injustice nor to find him accommodation in the train after he had paid his fare. Now compare all this with the events of the present times. No one has yet forgotten anything about the troubles to which some young men of Jamalpur were put for having tried to help some female pilgrims to get into the railway train, and about the subsequent wave of oppression which passed over that small town as a result of this. At Rawalpindi the Hindu lady, Biranbala, who was travelling alone, was outraged by a European and a Musalman, but she was refused justice in the law-court. On the last Janmastami day (day on which Krishna was born, and which is observed as a sacred day by Hindus) a Hindu lady of Shergart (in Etawah), while worshipping in a temple, was outraged by some Musalmans, but the Musalman Inspector of Police who investigated the case and the Musalman Magistrate who tried it, both pronounced the accused not guilty, and, moreover, the poor woman was censured by the Magistrate. After all this can any Hindu lady possibly care to go out on pilgrimage to distant places?



The sage who made our *shastras* never meant that we should follow to the letter all the rules that they laid down, both in times of peace and of danger. I would, therefore, ask all Hindu ladies to earn religious merit at home instead of running great risks by travelling far and near for the purpose of bathing in the Ganges. Besides our *shastras* say that during an *Ardhodaya* any place where there is water is pure, and all Brahmins are holy. So our women can keep at home, bathe in the tanks near their houses, and make presents to Brahmans.

77. The *Daily Hitavadi* [Calcutta] of the 1st January thinks that considering his love for Indians, Lord Curzon, who is Imperialism incarnate, will never hesitate to do harm to them from his elevated position in the House of Lords.

DAILY HITAVADI,  
Jan. 1st, 1908.

Lord Curzon sure to do harm to Indians.

78. Referring to the fiasco of the National Congress, the *Marwari Bandhu* [Calcutta] of the 1st January writes:—

MARWARI BANDHU,  
Jan. 1st, 1908.

Collapse of the National Congress. They are spinning very many theories about the collapse of the National Congress. Some are concerned as to how the convention would be able to work on to achieve its objects, now that the leading members thereof have thus broken into factions. But, in our opinion, there is nothing to hamper its progress whatever. It is only the mode of procedure that forms the subject of contention, while the objects of the movement are all the same. And, contrary to what others say, we think that this cleavage in the opinion amongst the Congressists, far from doing any harm to the league, has opened a wider scope for its development.

79. The *Navasakti* [Calcutta] of the 1st January publishes a letter from a Musalman of Comilla, claiming that all measures of repression against *swadeshi* have so far failed, and that the oppressions which the people have been suffering therefor are pre-ordained by Providence for their welfare, and as such should be manfully faced and overcome.

NAVASAKTI,  
Jan. 1st, 1908.

80. With reference to the situation which has been created by the recent split between the Moderates and Extremists at the Indian National Congress, the *Sandhya* [Calcutta] of the 1st January writes that a single move of the *Feringhis* has been sufficient to make the Moderates surrender. The Moderates expect to be gainers if they please the *Feringhi*: whereas the *Feringhi* shows favour to them in order to kill out the Extremists, acting on the principle of making the crow feed on crow's flesh. The *Feringhi* has killed three birds with one stone, (1) the Congress, (2) political agitation in India, and (3) *swadeshi* and boycott. The eyes of the people of this country have been opened, and they will no longer be moved by the grandiose patriotic professions of the Moderates.

SANDHYA,  
Jan. 1st, 1908.

81. The following is taken from a poem in the *Navasakti* [Calcutta] of the 2nd January which purports to give the thoughts of Mr. Morley when he heard of the defeat of the Moderates in the Congress camp:—

NAVASAKTI,  
Jan. 2nd, 1908.

A poem. Alas! lost is hope at last. I see now in my mind's eye that the sun of the British Empire will set ere long. Alas! Manchester, all your factories will be closed soon. Alas! Leeds, alas! Sheffield, alas! Goddess of Britain, the mother of merchants, a terribly dark night for you is coming very soon. Perhaps the fall of Rome was not as great. Alas! who has brought about this mischief, who has roused this snake of a sleeping India. Ye wretched Courzon, in what unlucky moment did you partition fell Bengal, awake alas! the sleeping snake with a kick, and cause the golden sun of Britain set before its time.

82. The *Navasakti* [Calcutta] of the 2nd January writes that the Congress is not dead, but has merely disappeared for a time only to preserve itself from an attempt made by the English and the partizans of the English to impair the ideal of its goal. Each collection of humanity possesses a divine force, which is greater than the sum of the forces of its constituents. And it was this force which spoke through the lips of Dadabhai last year when he proclaimed *swaraj* as the goal of our country's aspirations. A great force like this cannot from prudential considerations curo itself at the demand of foreigners who are enemies and suckers.

NAVASAKTI,  
Jan. 2nd, 1908.

The Indian National Congress.



SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 2nd, 1908.

83. The *Sri Sri Vishnu Priya-o Ananda Bazar Patrika* [Calcutta] of the 2nd January wishes that God may soon enable Mr. Keir Hardie to get over his recent motor accident.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 2nd, 1908.

84. Referring to the opinion of the Maharajah of Gidhore expressed before the Decentralisation Commission, that seeking popular election is, in this country, generally regarded as derogatory to one's self-respect, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd January remarks that there are not two men in a hundred thousand who have any regard for a Government nominee, who is generally one well up in flattering the officials.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Jan. 2nd, 1908.

85. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 2nd January has no faith in the flattering words of the English Press advising the Moderates to dissociate themselves from the Extremists, if they would have the ear of the Government. There is little hope of getting any real benefit from the English. Self-reliance is now to be our chief instrument, though we are not in favour of anything seditious. We can do good to the country in many other ways, even if we give up political agitation.

DAILY HITAVADI,  
Jan. 3rd, 1908.

86. In a letter to the Secretary of an American Society for the propagation of Christianity, says the *Daily Hitavadi* [Calcutta] of the 3rd January, a member of the Society writes the following which clearly proves the real object that Christian Missionaries have in view.

"If these people (the Indians) were brought over to the Christian faith, they might soon be brought to relish a more civilized kind of life and be thereby induced to consume greater quantities of our coarser woollen manufactures."

Any comment on this is quite needless.

HITAVADI,  
Jan. 3rd, 1908.

87. The *Hitavadi* [Calcutta] of the 3rd January thinks it a sheer waste of money to maintain the British Congress Committee which is doing no practical good to India. The amount of thirty thousand rupees that is annually spent for keeping up this white elephant can be more usefully spent in this country when famine is raging here.

HITAVADI,  
Jan. 3rd, 1908.

88. The *Hitavadi* [Calcutta] of the 3rd January earnestly hopes that the present strained relations between the Moderates and the Extremists, which culminated in the disturbances which took place in the Congress and led to a split between the two parties, will soon be smoothed down. It is their intense zeal for the cause to which they are devoted, which carried the Extremists off their feet, but it is sure that as soon as they cool down, they will be able to see the errors of their ways and mend them.

HITAVADI,  
Jan. 3rd, 1908.

89. The *Hitavadi* [Calcutta] of the 3rd January strongly condemns the insolent behaviour of the men who by their rowdyism have killed the Congress. There is perhaps no one who guides or controls this troop of monkeys, and it is a pity that Mr. Tilak was not bold enough to disapprove of their acts as Lala Lajput Rai did. For all that is known, Tilak may not be directly connected with this sort of devilish pranks, but the public will all the same fasten upon him the responsibility for the disgraceful scenes which took place within the Congress pandal and which are unprecedented in the history of Indian politics.

MIHIR-O-SUDHAKAR,  
Jan. 3rd, 1908.

90. Referring to the punishment of one Ram Chandra Das, the son of a washerman, and a student of the Natore High School, for having stolen the question papers of the annual examination of that school, the editor of the *Mihir-o-Sudhakar* [Calcutta] of the 3rd January says:—

In the opinion of the *swadeshists* who are agitating for a perverted *swadeshi*, and of the Hindus who are striving for *swaraj*, this son of a *dhobie* will surely one day be able to render great assistance to the cause of India's deliverance; for according to this party, it is the thieves, dacoits, highway-robbers, swindlers, *gundas* and murderers who are truly the good sons of India. If Ramchandra is spared, he is sure to be an accomplished man in time.



91. So after all, writes the *Mihir-o-Sudhakar* [Calcutta] of the 3rd January, all the high hopes so fondly cherished by Bengalis have been shattered. Indeed it is but proper that these men should be disappointed in their attempts to attain the impossible. The Congress is gone, and the Bengali Hindus' fetish, the boycott, is now laid to the dust.

*MIHIR-O-SUDHAKAR*,  
Jan. 3rd, 1908.

Death of the Congress and the boycott.

92. Rahimbux Biswas, of Jhenidah High School, Jessore, asks the readers of the *Mihir-o-Sudhakar* [Calcutta] of the 3rd January whether it is proper to perform *namaz* while wearing a cloth which has been washed by a Hindu *dhobie*, if it has not been washed again.

*MIHIR-O-SUDHAKAR*,  
Jan. 3rd, 1908.

Is cloth washed by a Hindu *dhobie* pure?

93. The *Mihir-o-Sudhakar* [Calcutta] of the 3rd January is shocked at the attempted assassination of Mr. Allen by the cowardly nihilists of Bengal. There is nothing that these wretches, who are devoid of all virtue, cannot do, and their outrageousness has now reached a climax. They are only a new edition, so to say, of the anarchist party in Europe, and they are gradually becoming more and more dangerous. The opinion expressed by the authorities that the outrage on Mr. Allen was the act of some students, has caused much irritation to the *Daily Hitavadi*; and the suggestion made by the *Englishman* as to the necessity of (the Government) taking severe measures against these wicked people, has created a flutter among the *Hitavadi* and other Hindu journals. Every right-thinking man will ask the Government to take severe steps in the present case. The style in which these newspapers write, reminds one of the story of the thief who stole some plantains and hid himself upon a *machan* (bamboo platform), and who, when asked: "Who is there on the *machan*?" said: "I have not eaten the plantains," and thus gave himself away.

*MIHIR-O-SUDHAKAR*,  
Jan. 3rd, 1908.

The Goalando outrage.

94. The *Mihir-o-Sudhakar* [Calcutta] of the 3rd January comments on Dr. Rashbehari Ghose's Congress address as follows:—

*MIHIR-O-SUDHAKAR*,  
Jan. 3rd, 1908.

Oppression of Musalmans by Hindus, and Dr. Kashbehari Ghose's pleading.

Dr. Ghose thinks that one of the serious effects of the partition of Bengal is a new growth of the power of the Musalmans of East Bengal; and Maharaja Manindra Chandra Nandi said the same thing in a meeting held at the Town Hall three years ago. It is indeed a serious thing for the Hindu community that Musalmans have got a few appointments, and that the Government is now paying some attention to their just demands. The Hindu community wants that Musalmans should for ever remain in the lowest depths of degradation, and that they should always be denied all claims and privileges, so that the Hindus may trample them under foot. Now that the Hindus' monopoly is affected a bit, their leaders consider the present situation quite serious, though we must say that we have not got all our claims granted to us by the Government. Dr. Ghose admits, as indeed he cannot help doing that the Hindus' agitation for the boycott has created much excitement and lawlessness among the Musalmans, especially among the lower classes. The man who used to spend Rs. 10 a year for his cloth, is now compelled to spend Rs. 15 or Rs. 16 in buying *swadeshi* cloth, which is, however, made of English yarn. Instead of clear Liverpool salt, he has to use the dirty Kurkuch salt, which is only fit for being used in tanning leather. Many Musalmans, who used to deal in *bilati* goods, have had to suffer great loss. Some Musalmans were beginning to open *swadeshi* shops, but they have been compelled to close them owing to the oppression and persecution of Hindu zamindars. In many places Muhammadan shops have been burned down and their goods robbed. Illiterate and weak Musalman raiyats are being persecuted by powerful Hindu zamindars, while Hindu policemen refuse to entertain any complaints from Musalmans; Hindu lawyers do not accept briefs from these poor Musalmans; and thus their oppressors go unpunished. In these circumstances, it is not unnatural that the Musalmans should rise up against the Hindus whose persecutions have driven them mad. Powerful Hindus, of all classes, have set themselves to oppress Musalmans either directly or indirectly. In all the cases of looting and outrage that have been brought against Musalmans, they have been put to difficulties by the conspiracies of the Hindus. Some illiterate Musalmans have indeed been deluded by Hindus into committing loots; but in most cases innocent Musalmans have suffered severe punishment owing to the conspiracies of Hindus. The events in Rajshahi give clear proof of all this. The terrible



oppression of Muhammadans in Rajshahi is really shocking. A Hindu shot a Musalman dead; Mr. Allen, the Magistrate of Dacca, was almost killed by a shot; an attempt was made to wreck Sir Andrew Fraser's train, but all these have been overlooked by Dr. Ghose. Dr. Ghose referred to the incidents at Etawah, where some Musalmans have been charged with forgery. But the *Al-Bashir* (of Etawah) has unravelled the deep plots of the Hindus which lie hidden behind this case. Dr. Ghose next says that the boycott has benefited Musalman weavers. But the number of Musalman weavers is not larger than that of Hindu *Jugis* and *Tantis* (people who weave cloth). What Musalman peasants have long since been using are the cloths made by Musalman weavers. And what Hindu weavers make are used by rich Hindu men and women. Where then is the boon that the boycott is supposed to have conferred on Musalman weavers? The profits, arising from the few yards of tweed cloth, and the few pieces of coarse sheeting manufactured at Faridpur, Pabna and Kushtia, are enjoyed solely by Hindu traders. Are the fine cloths, we ask Dr. Ghose, manufactured at Dacca, Pabna, Santipur, Chandernagore, Simla (in Calcutta), Radhanagar, Dhamrai, Tangail, Sidhipasa, etc., made by Musalmans? The happy dreams of profit which Dr. Ghose has shown to Musalmans may perhaps tempt a fool, but no Musalman who has any experience about the real state of affairs in the country, will believe them.

NAVASAKTI.  
Jan. 2nd, 1906.

95. The *Navasakti* [Calcutta] of the 2nd January reports that a meeting of the Karmakar Sammilani (society of the gold, silver and ironsmith caste), held near Wellington Square, Calcutta, on the 29th and 30th ultimo, adopted a resolution regarding *swadeshi* and boycott.

NAVASAKTI,  
Jan. 3rd, 1906.

96. The *Navasakti* [Calcutta] of the 3rd January has the following:—

The Paresnath Hill.

The name of the Paresnath Hill is known to many people. It is situate at a distance of about 20 miles from the Giridih Subdivision of the Hazaribagh district. Paresnath is the most important sanctuary of the Jains. It is the place where twenty out of the twenty-four *tirthankars* (saints) of the Jains practised religious austerities and were buried. This hill is about 2,000 feet high, but in ascending one has to walk about six miles of a crooked path in order to reach the Jaina shrine situate on it. It is very hard for one who has not been an eye witness to form an adequate idea of the many hundreds and thousands of Jain men and women who, with little boys and girls, toil up the hill. The Jains ascend the hill with bare feet, and desist from taking any food or even obeying calls of nature so long as they are on it. But, alas, impediments have come in the way of even this religion. The charming scenery of the Paresnath hill tempted the *feringis* so that they are about to build pleasure-houses on this richest treasure of the Jains. Feeling helpless, the Jains petitioned the Lieutenant-Governor, and in that petition told His Honour that such an act would amount to an interference with the Jain religion, but all in vain. When the *feringis* have once taken a fancy to a thing, can any reason or any prayer stand in the path of their gratifying that fancy? The Lieutenant-Governor has rejected the petition of the Jains.

The Moghul Emperor fully realised the sanctity of the Paresnath Hill, and issued a *sanad* (charter) to the effect that no slaughter of any animal would be allowed on the hill or on the lands surrounding it, and that Jains alone would have full power over it. Besides this, the Proclamation of 1858 clearly declared that no one's religion would in any way be interfered with. But our present Lieutenant-Governor has set at naught both the *sanad* issued by the Moghul Emperor and the Proclamation of 1858, in order to pamper a whim, which has risen in the minds of a few Englishmen, and has interfered with the religion of the Jains.

To kill an animal or to eat flesh is a great sin in the opinion of the Jains. It is needless to say that the *feringis*, who will raise pleasure-gardens on the hill, will kill animals and eat flesh, so that what is a great sin in the eyes of the Jains will be freely committed on the Paresnath Hill, their place of pilgrimage. Moreover, we do not believe that the oppressions of the *feringis* living on the hill will not touch Jains ascending it. The Jains are sure to be gradually driven away from the Paresnath Hill.

In an appeal which Mr. T. O. Sha (?), a pleader of the Bombay High Court, has addressed to all Indians, he has fully described how the Paresnath



Hill, which is the most important place of pilgrimage of the Jains, is going to be turned into a pleasure-garden of a small number of *feringis*, how a severe blow has been dealt to the religion of the Jains, and how hundreds of irreligious acts are going to be committed on the Pareshnath Hill; and in this appeal he has asked the Indians to show their sympathy with the Jains by giving them help, each according to his own capacity, so that they may preserve their religion in the danger which now faces it.

And what shall we say to the Jains at this time of danger? When a whim of a few *feringis* has been considered more valuable than the religion of the Jains by the Lieutenant-Governor, then it must be admitted that it will be altogether useless to make any petition or representation in the matter.

We do not know what good the all-powerful hand of Providence will bring to the Indians through such improper acts of the English, but this is certain that such improper conduct and interference with religion on the part of the *feringis* will cause the fire of dissatisfaction to burn furiously in the mind of every Indian.

Newspapers conducted by *feringis* always say that it is under incitement of the speakers of the Extremist party that many senseless people are trying to work against the *feringis*. But to the *feringi* lords we are saying repeatedly that the language of oppression is more clear and more exciting than the language of speech. Thousands of speeches delivered by seditious speakers would never have succeeded in arousing that amount of *feringi*-hatred in the minds of the Jains which has been roused by the building of the *feringis*' pleasure-houses on Pareshnath, a holy place of that community. It prompts us to say, in the words of Maghanad (Ravan's son, and one of the main characters in Michael M. S. Dutt's epic of *Meghanadbaddh*):—

"By your own misdeeds, you have ruined the King of Lanka (and) ruined yourself."

97. In a long article, the *Soltan* [Calcutta] of the 3rd January answers a charge of inconsistency brought against it by one of its Musalman contemporaries, the charge, that is,

The policy of the *Soltan*. that while it severely attacks all bad customs and practices among the Hindus and mercilessly criticises any wrong that the Hindus may do, it also writes in favour of union between Hindus and Musalmans and supports the *swadeshi* and the boycott. It professes to be independent of all national or religious bias, and is for giving even an enemy the praise that he justly deserves and acquiring from him any good trait that he may have in his character. The Hindus, it admits, are the natural enemies of the Musalmans, but that is no reason why Musalmans should not join hands with them in the *swadeshi* movement. If it is urged that the *swadeshi* of the Hindus is only an artificial movement, it may be said that that is no reason why the Musalmans should not make it pure and genuine, desisting from the use of not only British but of all foreign articles and never giving it up whether the partition is annulled or it costs them their lives. And it is impossible to sustain the *swadeshi* movement without the help of the boycott, for the new-born and puny industries of India can never be expected to hold their own in a free market against the prosperous, wealthy and extensive business concerns of the West. The Muhammadans ought to impose a limit on their sycophancy of the English. What is the use of a sycophancy that can only drown the community in unfathomable waters? All that the English can give to the Musalmans are a few places in the public service; besides, they can advance their tails to the Musalmans, proving thereby the famous theory of Darwin (that is to say, hold out their hands to Musalman sycophants). If, however, the Musalmans give up *swadeshi* in a spirit of antagonism to the Hindus or for fear of incurring the displeasure of the English all the arts and industries of India will be monopolised by the Hindus, and the Musalman community, which is sufficiently poor even now, will become poorer still.

98. It is a sign of the degradation of the country, writes the *Bangavasi* [Calcutta] of the 4th January, that while numbers of *swadeshi* youths are suffering great hardships in jail, and the country is ringing with wailings of boys smarting under the lash, many Bengali Deputy Magistrates, Sub-Deputy

*SOLTAN*,  
Jan. 3rd, 1908.

*BANGAVASI*,  
Jan. 4th, 1908.

The Provincial Civil Service  
Dinner.



Magistrates and Judges of Small Cause Courts should chant the praises of the British Government and its officials in the banquet held at Belgachia. But then if many Rajas and Maharajas can earn merit by issuing a proclamation of peace, why should not the salaried officers of the Government seek favour by praising their lords?

BANGAVASI  
Jan. 4th, 1908.

99. The *Bangavasi* [Calcutta] of the 4th January does not think that the *Englishman*, the *Pioneer* and other newspapers are at all justified in saying that the attempted assassination of Mr. Allen was the work of some Bengali boys. So long as the culprits are not detected and the guilt proved, how do these journals dare to aver that there is some political conspiracy behind this affair, and that the Bengalis have a hand in it. It is not improbable that the three young men, who were seen running away after Mr. Allen had been fired at, were frightened by the report of the shot, but had nothing whatever to do with the outrage? For aught we know, some white man might have tried to kill Mr. Allen out of spite. Why then try to father the deed on to people who may be quite innocent of it?

BANGAVASI,  
Jan. 4th, 1908.

100. The *Bangavasi* [Calcutta] of the 4th January thinks that the sahib, who wrote a letter to the *Truth*, saying that it was an insult for a European to be saluted with the left hand by an Indian, and that the late Sir George White should not have issued an order granting to sepoy the privilege of saluting with either hand, is a near relative of those men who become mad if they see an Indian with an umbrella over his head or with shoes on his feet.

BANGAVASI,  
Jan. 4th, 1908.

101. The *Bangavasi* [Calcutta] has the following on the Congress fiasco:—  
The Congress fiasco and its moral. We have all along been saying that the Congress was a rotten affair from top to bottom. Now it has perished. Those who started it were, most of them, Europeanised Indians, but they failed to know the people whose habits and dress they took pride in aping. Englishmen would have never given the Congress what it wanted—nor indeed was it in their power to do so. The fighters under the Congress flag have at last understood this. The lakhs of rupees that these wise people have spent for the Congress could have been utilised for many an object beneficent to the people. The large sums of money that have been spent for burning incense to Englishmen would have opened out many a door to self-reliance. It is a mercy, therefore, that the Congress is gone. But the Convention which is going to be built on the ashes of the Congress, shows that its votaries have not yet got back their good sense with which they parted twenty-three years ago. Though different in name, the Convention is the same thing as the Congress in principle—the Congress was a begging body and so is the Convention.

Then about that splinter from the derelict Congress—the Conference. True indeed that the Conference would not beg. But there is not much likelihood of any good coming out of a body with a preponderance of Europeanised men in it. In a country like India, with its heterogeneous population, it is not very easy to have unity. For instance to a Hindu the *swadeshi* is a part of his religion, and it is impossible to establish the *swadeshi* among them without the help of Brahmins. But would the Conference agree to submit to Brahmin supremacy? Hindus would ask for the establishment of temples and idols in all the villages; but would that be accepted by the Conference?

We have always said, and we say it again, that Convention or Conference, no Hindu can take part in either of them. Let all Hindus unite for the purpose of carrying on their own religion. Let the people of all other religions in India each form a party of their own, and try to attain the objects they have in view. It is when all these different units are eventually united in one great bond that the people of India will succeed in gaining the ideal they desire to attain.

BASUMATI,  
Jan. 4th, 1908.

102. With reference to the report of the accident which has befallen Mr. Keir Hardie in Australia, the *Basumati* [Calcutta] of the 4th January writes that all India sympathises with him in this trouble. May God cure him soon.



103. Referring to the fact brought out in the recent report of the Society for the Protection of Children in India, that that body afforded shelter to a hundred boys and girls last year, the *Basumati* [Calcutta] of the 4th

*BASUMATI*,  
Jan. 4th, 1908.

January remarks:—

Thanks to the English, lakhs on lakhs of fathers and mothers of children in this country have been made beggars of the street. It would not be a bad thing if humane Englishmen showed some consideration for them.

104. The attitude of Mr. Gandhi, the Indian leader in the Transvaal, is commended by the *Basumati* [Calcutta] of the 4th January as an example from which the so-called leaders in this country may draw lessons in respect of a leader's responsibilities and duties.

*BASUMATI*,  
Jan. 4th, 1908.

Mr. Gandhi, the Indian leader in the Transvaal.

105. While conceding that the man who made the recent attempt on Mr. Allen's life is a fiend of a man and deserving of punishment the *Basumati* [Calcutta] of the 4th January accuses the *Englishman* newspaper of Calcutta of revengefulness, meanness and unpardonable conduct, because that journal recently connected this incident with the prevailing political unrest. The *Basumati* holds that such a connection has yet to be proved, and that attacks of this kind have hitherto been more common amongst European races than amongst Indians. So the *Englishman* is not justified in fastening the responsibility in this case on the Bengalis and proclaiming the immaculateness of its own people.

*BASUMATI*,  
Jan. 4th, 1908.

106. The *Basumati* [Calcutta] of the 4th January points out that the new year opens with famine, water-scarcity, disease and official displeasure staring the people of India in the face. The most noticeable incidents of the year just closed were the attempts on the Lieutenant-Governor's train and on Mr. Allen's life. One cannot say whether or not these were connected with the present repressive policy of Government.

*BASUMATI*,  
Jan. 4th, 1908.

107. Referring to the fact that the young Maharaja of Patiala is under an English tutor, the *Basumati* [Calcutta] of the 4th January writes that the Maharajas of Gwalior and Bikanir also were similarly trained, and these Anglicised Princes may be compared to *Makal* fruits (a fruit of which the exterior is beautiful, but the pulp resembles cow-dung) of the foreign policy (of the Government).

*BASUMATI*,  
Jan. 4th, 1908.

Training of Native Princes under English tutors.

108. The *Bihar Bandhu* [Bankipore] of the 4th January bewails the death of the Congress alleged to have been brought about by the impatient and narrow-minded partisanship of the so-called popular leaders to the great rejoicing of the Anglo-Indian journals.

*BIHAR BANDHU*,  
Jan. 4th, 1908.

109. Referring to the question of registrations of Indians in the Transvaal, writes the *Daily Hitavadi* [Calcutta] of the 4th January, some officials in England are saying that it is not the intention of the Transvaal Government to insult the Indians, but that they have introduced with some modifications an old law of the late independent Transvaal Government. But the reasons why the English went into war with the Boers was, so far as we know, for the English to have equal political rights with the Boers themselves. Such a dual display, on the part of English Statesman, of selfish chivalry when they themselves are concerned and of a peaceful spirit when others are concerned, is not new to us.

*DAILY HITAVADI*,  
Jan. 4th, 1908.

Registration of Indians in the Transvaal.

110. The *Nayak* [Calcutta] of the 4th January writes:—

*NAYAK*,  
Jan. 4th, 1908.

Our Hinduism has been driven away after living in India for ages and ages. This Hinduism is not your English religion. This Hinduism indeed is what is called Nationalism, and it is fostered by our social virtues. So long as you live and have your being amidst the water and air of India, so long will your Hinduism remain in you either expressed or implied. You may dress yourself in a hat and a coat, you may speak English, or you may eat English food,—your Hinduism will last with your brown colour and your thick blood. You may be a Hindu, or a Jain, or a Buddhist, or a Vaishnava,



or a Sikh, or a Brahmo, or you may even be a Christian, or a Muhammadan—simply because you are born of Indian parents and in the Indian climate, this general spirit of Hinduism will remain intact in you. If an Indian dresses himself like a *feringhi* and gives up his own society, this Hinduism still remains in him like fire under ashes. When he is greatly insulted, when he finds himself amidst great danger, his Hinduism arouses itself. It is those very men who have taken up the habit and dress of Englishmen who were goaded by the sting of insult to form the Congress. The Congress is only the expression of a certain aspect of Hinduism. Then why do you forget it? Go to Europe, or be a Brahmo or a Christian it does not matter much. But remain a Hindu at heart—stand firm by your Nationalism. You have taken the *swadeshi* vow—very well. But do not let your *swadeshi* be limited only to the use of Indian salt and Indian sugar—stick to your own Nationalism. Do not give up the habits and dress of your own nation. Indians in general should practically be Hindus. It is Hinduism which makes us what we are.

SANDHYA,  
Jan. 4th, 1908.

111. The *Sandhya* [Calcutta] of the 4th January has the following:—

About Mr. Kingsford.

We hear that there has arisen a possibility of *Kazi* Kingsford going without a progeny that is, that no other civilian is willing to accept his post to sit on the Plutonian (*lit.* of king *yama*, the God of Death) *gadi* of his. A certain clever man of Bagdad converted (*lit.* beat) a horse into a man, and this man afterwards became a *Kazi*. Our ass of the *Kazi* Kingsford has been beaten and turned into the Chief *Kazi* of Calcutta by the washerman of the Government of Bengal. The way in which he tried the case of Maulvi Liakat Hossain, the manner in which he passed the order of whipping on Shusil, the procedure he pursued in sending Bepin Chandra to jail, the way in which he sent Basanta to jail for two and-a-half years—all this has made us form a strong impression that he springs from an asinine race. We desire to know how many asses like this is the *Feringhi* Government maintaining with our money. *Kazi* Kingsford is to be the Judge of Muzaffarpur. It must be said that Muzaffarpur is very lucky. *Harhgil* (adjutant crane), beg your pardon, Cargill, in Barisal and Kingsford in Muzaffarpur, two plates of offering of sugar on two sides when a diety has to be specially propitiated, offerings must be placed on both sides of his image). Bravo, *Feringhi*.

SANDHYA,  
Jan. 4th, 1908.

The Extremists' idea of a new Congress.

112. The *Sandhya* [Calcutta] of the 4th January, has the following:—

THEY WILL COME

THEY WILL COME

THEY WILL COME.

Now we have finished the Congress. Much has been said as to who is to blame for this work. Those who are intelligent, who have an ounce of sense in them, need not be told through whose fault the Congress has been wrecked. However much you may plead, however much you may make empty sounds, the people of the country are not all like you, they have both eyes and ears of their own. You may hiss and howl, but no one will hear your defence. You have had a full play of abuse and free-fight, and the little that was left undone in polemics has been finished on your return home. Now, speak once of real work. Of useless noise you have had enough, now raise a noise of real work.

Words may soften the mind, but we have never seen it softening fried rice. Now make arrangements for softening fried rice. It has become necessary for us to do our best in the matter of preaching to the people of the country the principles we maintain, of seeing that they take up the cult of the *Bande Mataram* without being seduced by sweet words, and of making *swadeshi* and boycott rear their heads high. In the tumult everyone is forgetting the real work. Your work so far as the Surat Congress was concerned has been finished, now turn your attention to the country.

There is one other work to be done. Next year the Congress must again be held at Nagpur. The auspicious jar must be set anew; a new priest must be called and new arrangements made. We shall no more hold a Congress fettered with the laws and regulations of the *Feringhis*, we shall give it a name befitting our country, and befitting the country will be the work that will be done in it. There will be no mimicking of matters foreign in it. We shall even banish the *Feringhi* speech from it. We shall call it *mandap*, and not a *pandal* like them (the Moderates). We shall have a *Sabhacharyya* and not a



President. Not an address but *homa* and *yagna* will be the first things to occupy us there. There we shall engage in work by taking the name of God with one voice. That thing of ours will be completely a national *Mahamandal* (vasi assembly), everything in it will be national, hats and coats will not find an entry there. Just as external Feringhiism must be made away with, so internal Feringhiism also must be wiped off. Those who live like *Feringhis* must be separated from the party. Those whose little sons are called *babalogs*, whose little daughters are called *missibabas*, whose wives are called *memsahebs*, and who are not satisfied unless the dishes they eat of have been tasted beforehand by *baburchis* and yet who deliver speeches and make themselves merry about the *swadeshi*, such men must be put on asses with their face towards the tails of the animals (an ignominious form of punishment) and so expelled from the country. We shall not use the language of the *Feringhis*, nor adopt the tactics of the *Feringhis* nor be beggars at the door of the *Feringhis*, nor sit on chairs like monkeys sitting on trees, to meditate on questions affecting the country. The seat of the Divinity must be sanctified.

Next year we must give birth to such a new and vast association. And we predict that those Suren, Naren, Ashu and Rashu, who are at present over head and ears in Feringhiism, will come to that *mandap* with bare feet and wearing hempen cloth, they will come, they will come, they will come to that place of worship of the Mother. Surely, there will be no difference and distinction left. Everyone must come. Those who will not come will perish. Hark, how the voice of prediction says, they will come, they will come, they will come.

113. The following is a full translation of a paragraph in the *Sonar*

"The double-hearted English." *Bharat* [Howrah] of the 4th January:—

SONAR BHARAT,  
Jan. 4th, 1908.

Formerly whenever any curiosity was brought into this country, the people took it for one of Chinese manufacture. The people of this country believed that the Chinese were absolutely the best artists on earth—hence they are called the *hunnare Chin*. In a similar way the English also have in certain matters earned quite a celebrity in this country. There is no doubt, at least, that they have acquired quite a celebrity in "double-heartedness." By this double-heartedness they have brought us to a condition of greater misery than what they have brought us to by their various crooked laws and by having disarmed us. They have realised that in this double-heartedness or (policy of) divide and rule lies the cardinal principle of the ruin of the people of India. Hence it is that they have girt up their loins to govern India by setting Hindus and Musalmans by the ears, and creating a division between one *varna* (caste) and another. It was after having been initiated into this creed that Sir Herbert Risley on the occasion of the last Census made his move of division between one *varna* (caste) and another. It was for that move of his that a strong flame of hatred was kindled between Vaidyas, Kayasthas and other castes. The Vaidyas declare that they are the superior (caste); the Kayasthas declare they are the superior (caste); the Mahisyas declare that they are the superior (caste); the Suvarnavaniks declare that they are the superior (caste), indeed even the Namasudras claimed superiority, and kindled an immense flame of unrest in the country. Further, there is no possibility of making known what unrest our masters have now caused all over India, and particularly in Eastern Bengal, by having created enmity between the Hindus and the Musalmans. Just as there are particular men who throwing a morsel of food to a large crowd of dogs on a street, set them fighting amongst themselves and see the fun, and afterwards smooth out their own way through them, so these English masters of ours are by their double-heartedness setting us by the ears and smoothing out their own path. The other day an Englishman sojourning in India distinctly acknowledged as much in an English paper and wrote: "If Hindus and Musalmans are at one in India, British rule then would never last." There is no doubt that this utterance is true to the letter. Like the Musalmans of East Bengal, the Namasudras are an influential community. The English have now incited them too. They have persuaded them: "You are being unjustifiably oppressed by the other Hindus." And at this assurance they also have jumped up. Honest men, beware! In our opinion, the division into various castes ought to be on the lines of the Vedic ages. The Aryas created the division into castes for the methodical discharge of a diversity of duties, and for the improvement of a diversity of trades—they did not act with the



intention of making anybody high or low. This, even our experienced contemporary the *Amrita Bazar Patrika* and Balgangadhar Tilak, the foremost of Brahmans and the glory of the Hindu race, have unreservedly acknowledged. We hope the members of society will act according to the circumstances.

SONAR BHARAT,  
Jan. 4th, 1908.

114. The *Sonar Bharat* [Howrah] of the 4th January has the following:—

An attack on certain English newspapers in Calcutta.

That it is by India's grace that the raw-flesh-eating naked barbarous Englishman has to-day come to occupy the foremost place on earth is not a statement which we alone make: wise Englishmen themselves acknowledge as much. Even that notorious hater of India, Lord Curzon, has unreservedly admitted this in his speech at the Delhi Darbar. So much from the point of view of the English as a nation. In the individual sense also every man who knows is aware that the English are indebted to India. Most of the rich English merchants, who are now-a-days to be seen in India, have become wealthy through the assistance of the Indians. Englishmen who were insignificant and in straits at home, after managing somehow to come out to India, have by the grace of the Indians acquired immense wealth and prosperity and become rich men. That many sons of gardeners, shoe-makers, coolies, and men of a still inferior status in life in Great Britain have become masters of lakhs only through the mercy of the Indians is a statement we can unreservedly make, and, if necessary, we can make public the names and addresses of such men. When these men came out to this country, they had no support, no resource, no money, no place even to lay their heads in. They have become subsequently rich through the assistance and money of the Indians as well as their own cunning. But whether as a nation or as individuals, these men have not only been remiss in making a return for the benefit the Indians conferred on them, but have shown particular aptitude in defaming, injuring, and acting inimically towards them. How do those very Bengalis, with whose assistance it was that Lord Clive succeeded in unfurling the British flag in this country, now appear in the Darbar of the British? What kind of honour in the Darbars of the British do the descendants of Mir Jaffar now get—the same Mir Jaffar through whose treachery Clive won the battle of Plassey? Umi Chand got the fruits (of his support of the English) promptly. It is necessary also to see how far the descendants of Raja Krishna Chandra, Raidurlabb and Jagat Sett also are now honoured. So much for the (expression of) gratitude as a nation. We could say much as to their expression of gratitude as individuals also, but we refrain therefrom in terror of the living rod of the English in the shape of the Penal Code. According to the Penal Code nobody has the right to call a thief a thief, a whore a whore! Still we say one or two (things)—we hear that the *Englishman* newspaper is being supported by the funds of a certain leading native of the country. But how is the *Englishman* expressing its gratitude to the country? Mr. Robert Knight, the father of the present proprietors of the *Statesman*, has left wealth and riches behind him only by the grace of the people of this country, and begot these worthy sons who calumniate India. Mr. Robert Knight was not quite untrue to his salt, which was why he wrote very little against India in the *Friend of India* and the *Statesman*. But his sons are now piping the same tune with the *Englishman*, and thereby betraying the national characteristic. The *Empire* came into existence only the other day. It is said that its present Editor raised the major portion of the capital of the journal from Indians by holding out the hope that in this paper the writings were to be in favour of India. It also has now taken to its native language—though feeding on India's food, it is fouling India's shoulder! Just see how the *Empire* friend of ours is true to his salt! It declares that the *swadeshists* of Dacca are at the bottom of the kichak-like incident (Kichak was the name of a Hindu General notorious for his tyranny and treachery), which occurred in connexion with Mr. Allen the other day at Goalundo. And why? Because Mr. Allen gave a severe sentence in a local case against the *swadeshists*. What horror! What the Dacca and Goalundo Police do not say is being said by this man from his seat in the rotten godown of Lal Bazar. Would it not do to appoint the Editor of the *Empire*, true to his salt, to a darogaship? A number of coolies have been arrested in connexion with the attempt which was made the other day to blow up the Lieutenant-Governor's train near Naraingarh on the Bengal-Nagpur Railway. The police have found a number of bombs in their houses,



and they say that they did this deed, because the Railway Company did not raise their wages, and the other coolies did not join them in the strike. But the *Empire* declares that they have said that they have done this deed at the direction of *swadeshists*. Neither the police nor anybody else has heard this, but the Editor of the *Empire*, who feeds on the leavings of the table of the Indians, has heard it. Are further proofs needed of English gratitude?

115. The following is a full translation of a poem which appears in the *Yugantar* [Calcutta] of the 4th January entitled

YUGANTAR,  
Jan. 14th, 1908.

"Baikantha's surrender of himself."

"Baikantha's surrender of himself."—

My fellow-countrymen, who are like my uterine brothers, after bringing out the *Yugantar* for the last time, I take my departure to-day as a prisoner. The enemy is pulling me strongly. I had thought after kindling the flame of a tremendous revolution to make a final offering to it with

\*Vedic words used in making sacrificial offerings.

warm blood, uttering the words \* *swaha* and *swadha*.\* The great sacrifice with human marrow would (then) have been finished. (But) Alas! I de-

part after only having gathered in the *samidhi* (wood used in kindling the sacrificial fire)!! This weak (man) to-day surrenders himself without objection into the hands of the *rakhashas* (demons) who are the enemies of sacrifices! My country, I am a puny being, you had entrusted me with a humble work—after finishing it I take my departure. Those who are coming after this are favourite sons of thine, O Mother, carrying the prowess of lions which trample on their foes and sharp swords! It is they who will remove thy fetters. Fellow-countrymen! I know I shall have to remain imprisoned for a long time. There is no certainty if I shall or shall not return (from prison). I am not afraid even of death—imprisonment is a very slight matter!! My last word I represent to you—My mother is old; she has nobody else but me. The land of my birth is ever in fetters—I make (them) over to your hands! Sympathetic friends who are to me like uterine brothers, defend their honour at the expense (literally, exchange) of your lives! Crores of brothers banded together, with hails of *mushala* (clubs) and with *selas* (a kind of javelin), and with violent war-dance, make the surface, (literally, breast of the earthquake! Maddened in war, sound the battle-drum! Tear out that lightning and thunderbolt from the terrific cluster of clouds! Hurl forth that lightning and thunderbolt in order to kill the demon! Bring out from the bottomless depths of the sea the submarine fire. Make the flame of revolution spread from country to country! May the flame burn in city after city. May the golden palace of Lanka be reduced to ashes. May the deity of the good-fortune of the kingdom of the demons vanish. May your country be sanctified by the sacred flame of revolution. Brothers, what more shall I say! Land of my birth, my mother! your servant takes his departure to-day! Mother mine, do not shed tears, I alone go—what have you to grieve for, you have crores of sons left to you!!

116. Although sorry for the attempt to murder the Civilian Magistrate, Mr.

HITVARTA,  
Jan. 5th, 1908.

The Goalando incident.

Allen, at Goalando, the *Hitvarta* [Calcutta] of the 5th January cannot help entering strong protest

against the conduct of the Government of Eastern Bengal and Assam in its trying to associate the student community with the crime. The meanness displayed by the Government in this matter will not go without creating a feeling of hatred in the minds of the Indians as a whole. It has been simply presumptuous on the part of the Government to utter what has not even been hinted at in any of the Anglo-Indian papers, such as the *Englishman*, the *Statesman*, the *Empire*, etc., or by those present at the scene of occurrence.

This expression of opinion on the part of the Government of Eastern Bengal will, the paper fears, prevent the police from conducting an independent and impartial inquiry leading to the arrest of the offender. The paper supports the *Indian Daily News* in warning the Government against losing their balance of mind on this occasion, and connecting this attempt to murder a mere Magistrate to the exclusion of higher Government officials with political unrest in the country, specially as the province is more peaceful than it was some time ago. There will be peace in the country, if Lord Minto is not moved by the violent writings of the Anglo-Indian papers like the *Englishman* and the *Empire*, otherwise the sufferings of the people will be greatly increased. It is rumoured that the popular leaders of Eastern Bengal are soon to be deported.



HITAVADI,  
Jan. 5th, 1908.

117. The *Hitvarta* [Calcutta] of the 5th January complains of the way in which the police under Inspector Lahiri conducted the search in the *Yugantar* office on the 24th December, and points out that the consequence of such disgraceful proceeding is not likely to be good, and that so long as the police will be allowed to do things in this way, there will be no peace in the country.

DAILY HITAVADI,  
Jan. 6th, 1908.

118. The *Daily Hitavadi* [Calcutta] of the 6th January publishes a translation of Mr. Nevinson's recent letter to an English newspaper entitled *To-day in India* dealing with the grievances of the Indian raiyat regarding the Government Forest rules.

DAILY HITAVADI,  
Jan. 6th, 1908.

119. The *Daily Hitavadi* [Calcutta] of the 6th January writes:—  
For the purpose of preventing the *swadeshi* agitation in Bengal, otherwise known as the "unrest," the authorities here have harassed the adherents of *swadeshi* in endless ways. Thanks to their arrangements, Gurkha lathis have in some places been used on the heads of patriots, in other places the gundas of the police, in the name of preserving the peace, have committed inhuman oppression on those favourably disposed to the *swadeshi* movement. In other places, again, the lathials of the punitive police are without restraint committing oppression on the people at will. In this manner the authorities have tried in various ways to break our teeth with our own pestles and mortars. But they have not succeeded in their desire by any efforts of theirs. So the *Englishman* now comes forward to offer advice of various kinds to the authorities with the object of stamping out *swadeshi*. Our contemporary holds that it is the boys who are at the root of all the unrest. But we know that the boys of this country are naturally quiet, and the authorities, out of hatred towards them, are showing great eagerness in repressing them; and in consequence of this the worthies of the police are punishing our boys and youths by bringing them within the meshes (literally traps) of the law in various ways. Indeed, the police are exhibiting such zeal in regard to this matter that even seven-year old boys have not succeeded in eluding their fell grasp. We repeat that our boys and young men are naturally quiet, and it is only from patriotic motives and from a sense of duty that they occasionally try to bind their countrymen under a vow of boycott—they certainly never use force to any gentleman.

HINDI BANGAVASI,  
Jan. 6th, 1908.

120. The *Hindi Bangavasi* [Calcutta] of the 6th January, writing about the collapse of the National Congress, says that from the loud cries of the hungry Congressists for alms, one could easily divine that this national league with all its brilliant appearance would be doomed to a sad end. It is the native gentlemen of high English education who have adopted English habits and mode of living that are responsible for the wreck of the movement. These men want to subordinate nature to art. And though English in habit and costume, they could not study the Englishmen full well. Otherwise, they would have felt a delicacy in approaching them as beggars, considering it as something beneath their dignity to do so. As a matter of course, an irreparable loss has been sustained by the nation on account of the movement, during the last twenty-three years that it has been in full swing. The money and labour spent in its connection would have been well utilized in answering many national requirements, and many new means of self-government would have been provided for the country, with the hundreds of thousand rupees spent to minister to the pleasure of the Europeans. The Congress is now dead. But two new factions, the National Conference and the Convention, have risen like Phoenix from its ashes, which can well be defined as the embodiments of the follies of the Congressists.

SANDHYA,  
6th Jan., 1908.

121. In the course of an article referring to the Moderate party in the Congress, the *Sandhya* [Calcutta] of the 6th January writes as follows:—

Ignominious servility.  
Reuter has brought the news from England that the Moderate must not ask for the moon; that they can expect to have only what the English can give them. In a similar tone, the *feringhi* newspapers of Calcutta, Bombay and Madras also are saying that the Moderates have done well in abandoning the cause of this country, forsaking the company of others, wrecking the



Congress and at last taking their stand at a place where the sweepings of the *feringhi's* house are deposited; that in future they should live on the leavings of the *feringhi's* table. We are pleased with the outspokenness of the *feringhi*; for Sir Charles Elliott, the late Lieutenant-Governor of United Bengal, wrote with great openness that it is better to tell the Indians that the Indian *zamin-dari* is required for the benefit and satisfaction of the *feringhi* nation and that the system of its administration is based on the *feringhi's* will. Plain words are these, and we are not grieved at them.

As for the Moderates, what have they become but the most obedient slaves of the *feringhi*? It, however, matters very little to anybody whether they allow themselves to be pulled by the ear by the *feringhi*, or ignominiously do any disgraceful piece of work at the *feringhi's* bidding. The quarrel between them and the Extremists will, sooner or later, come to an end. We blame the Moderates because they are intoxicated with the pride of wealth and are capable of creating sensations by means of vile tricks. Dependent and conquered as we are, we have become divided, each from each; each of us poses as a clever man; if it is desired to establish unity amongst us, a deluge of ideas must be made to sweep over the country and a strong current of religious fervour must be generated in the country. Moderates, you have been enchanted by your love for the *feringhi*; you have forgotten yourselves in mimicking the *feringhi*; you have nothing to do with religion and you know not how to have anything to do with it. Had you been religious,—had you any faith in God—this incident becoming low-class people only would never have happened. Had you not been conceited and self-sufficient, the scandalous incident of Surat would never have been trumpeted about in the manner it has been. Do you recollect the wrath of Pandit Ayodhyanath in the Amraoti Congress? Do you recollect the efforts of Hume and Umesh Banerji to soothe it? We are angry with you because you commit sins in full knowledge of them. It is, however, useless to be angry with you. That hotchpotch of all castes will not and cannot last. Make the Congress a thing purely for the Hindus or purely for the Muhammadans and it will last; establish it with the auspicious name of religion and it will endure; sustain it with high ideas of social good and religious benefit and it will live.

Beware; do not come to a compromise with the *feringhi*; do not obey him servilely; and we too shall speak no more of this scandal. And then everything will become all right, everything will be settled.

122. In a leading article, the *Sandhya* [Calcutta] of the 7th January writes:—

The *Feringhee* demon revealed in his true aspect.

Let the *Feringhee* Sircar be angry, and let it bang (us) on the head with a stick: we do not think it as anything else but the female demon Putana (Putana assumed the form of a beautiful woman and came to kill the infant Krishna, who, however, found her out and killed her by biting hard at the nipple of her breast which she had poisoned. Her mortal agonies compelled Putana to reveal herself in her own hideous form). Oh! what a powerful enchantment. The people of (this) country, not getting the current of nectar in the hundred streams of milk of luxury flowing from his (the *Feringhi's*) breast, and drinking the flow of poison, and even being overwhelmed by it, lose themselves owing to the charm of the *Feringhee*, and forget everything—their religion, caste, society, and country. We have said many times, and we say it again, that the *Feringhee* has not come

\*A *sradh* which is performed with great liberality and pomp.

to our country on a pilgrimage, he has not come here to perform the *Dansagar Sradh*\* of his ancestors. The *Feringhee* has come to this country to carry on his trade, and he is ruling the country only for the purpose of making the path for the spread of his countrymen's commerce easy. It is not ourselves alone who say so—this is not the belief that we only hold—the *Feringhee* merchant, Sir Patrick Playfair, also said this plainly. Hence we have come to this general conclusion, that for this country what the *Feringhee* pronounces to be good is bad for us; and what the *Feringhee* pronounces to be bad, or any evil that he does, is in the long run beneficial to us. As soon as we can understand the revealed aspect of the *Feringhee*, as soon as we can see the unveiled and terrible form of the *Feringhee*, the path of our deliverance is sure to be widened. This is not to be otherwise, nor will it be otherwise, for it is

SANDHYA,  
Jan. 7th, 1907.



what the *Shastras*—the *Vedanta*—say. As soon as a dying man can remove the veil of *Parakriti*,\* the path of his salvation is opened out to him. In this country it is *Feringhism* which is the *Avidya* (i.e., personified illusion)—the great ignorance.

\* *Maya* or illusion.

A consideration of the new events at Mymensingh will make our meaning clear. If even half of all the telegraphic news that have been published in the morning dailies be true, it must be said that at last the Putana-like illusion of the *Feringhee* has been broken, the real form of the *Feringhee* has been manifested. Since our childhood we have learnt from the *Feringhee's* lips that the Pathan, the Mogul, the Turk, and the Tartar, these are all uncivilised barbarians who oppress and persecute men; that these people have no civilisation, no politeness, no idea of respect for laws—they are despotic demons; and that owing to the influence of modern European civilisation, the *Feringhee* is well-behaved, moderate and virtuous; that the *Feringhee* governs the various nations of India according to the obligations and restrictions imposed by law, according to the measuring rod of justice—in a moderate and virtuous way; that the system of the administration of India has been established only for the physical and mental welfare of the Indian. Well, are not the terrible sports which the *Feringhee* has exhibited in the Government (of this country) since the partition of Bengal, worse than the (deeds of) the Pathan, the Mogul, the Turk or the Tartar? All of them were strong in arms (literally, were possessed of arms befitting a hero), (and) they did not disarm any of us. There never used to be difference between their professions and their practices; they never used to perpetrate injustice in the name of justice: they never used to commit oppression in the name of good Government. The military police are the *Feringhee's* servants; his tamed hounds. Can they ever go and bite the subjects, unless the *Feringhee* sets them on (the people)? Unless there had been any wire-pulling from behind; unless the authorities showed them some signal; it would never have been possible for the military police to commit such oppression. It is not only what we guess—it is indeed what we believe also.

Consequently it must be said that the *Feringhee's* veil has been removed; the enamel (literally, polish) of his civilisation has peeled off. This is beneficial to us. The more the *Feringhee* will persecute us, the more shall we understand that the lying *Feringhee* had so long hoodwinked us; that just as the *Feringhee* brandishes his horns like a bull, when his self-interest is affected, all other nations of the world—the Chinese, the Tartars, the Moguls, the Pathans, etc.,—all of them, brandish their horns also. Hence none of us ought to give up his caste, religion and society, or to dress himself like a *Feringhee*, at the heart-winning words of this terribly deceptive nation. And as for oppression and persecution; these are not new things (literally, games) to us: how much persecution have we borne from ages and ages; we do not know how much more we shall bear? The *Feringhee* will not be able to show us anything new in this respect. But if excited by all these oppression and persecution, we can come back towards our own home—then it must be said that we have bought gold at the price of glass.

Brother inhabitants of Mymensingh—Hindus and Musalmans—overwhelmed to-day by the *Feringhee's* oppression and persecution, look once at your own selves. See, see, how the clever and deceitful *Feringhee* is to-day crushing us to death like bugs by creating a rams' fight between Hindus and Musalmans. See, see, how because of the injury done to the *Feringhee's* trade and commerce by the influence of the *swadeshi* and the boycott, he has manifested himself in his own true form like a demon, like Putana, and is advancing to swallow us. See, see, the selfish *Feringhee* cannot put up with truth any more, and so he is robbing us of our power of speaking. To-day, Mussalman, it is your luck to enjoy Putana's caressing; but how the *Feringhee* did crush to death these very Musalmans after the Sepoy Mutiny and during the Wahabi outrages! If ever again you want to advance your own nation, if you desire independence, then the *Feringhee* will kill you again. Now he is only getting out the Hindu thorn with the help of the thorn of Islam.

Overwhelmed Mymensingh, frightened Bengal, the day of your awakening is come—shake off your sleep of illusion. Get up, get up; get up for the sake of saving your country, your nation and your household gods. Get up, Brother Bengali, the *Uttarayana* (i.e., the summer solstice) is before you, get up after



thinking of the gods; get up for the sake of preserving the *pindas* (offerings to the departed souls) of your forefathers; know your own rights after bathing in the *Sagarsangam* (i.e., the mouth of the Ganges where it falls into the Bay, and which is considered as a holy place by Hindus) of miseries.

123. Referring to Mr. Surendra Nath Banerji's petition to the Viceroy on behalf of the Transvaal Indians, the *Sandhya* [Calcutta] of the 8th January sarcastically observes that whatever may happen to Mr. Gandhi we are concerned to see Mr. Banerji's begging petition unsuccessful.

SANDHYA.  
Jan. 8th, 1908.

124. The *Sandhya* [Calcutta] of the 8th January advocates the claim of Mr. Aravinda Ghosh as President of the next Provincial Conference to be held at Pabna.

SANDHYA,  
Jan. 8th, 1908.

125. The *Sandhya* [Calcutta] of the 8th January ridicules Messrs. Surendra Nath Banerji and Ambika Charan Mazumdar for dining at Kellner's Railway Hotel on their way back from Surat. The paper then observes that though the Moderates first raised the cry of *swadeshi*, they themselves often use goods of foreign manufacture. Such men should not be accepted as leaders simply on account of their opulence. We worship Tilak for leaving the sinful company of the Moderates and breaking up the Congress.

SANDHYA,  
Jan. 8th, 1908.

RAJENDRA CHANDRA SHASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 11th January, 1908.*







**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 11th January 1908.**

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## I.—FOREIGN POLITICS.

Sympathy with the Transvaal  
Indians.

9. Referring to the Transvaal Indians, the  
*Bengalee* writes :—

BENGALIAN,  
3rd Jan. 1908.

"The sympathy which the All-India Conference at Surat expressed with Mr. Gandhi and other Indians in the Transvaal was no mere lip-sympathy. The Conference only put on record what every patriotic Indian feels in his heart of hearts. It is a false idea of sympathy which refuses to give that name to a feeling which is not immediately translatable into action. Most of the noblest emotions which at present are stirring in our breast are not immediately realisable. Are they the less real for that? This our friends in the Transvaal know as well as ourselves. That explains the eagerness with which they bring their sorrows to our notice. The Conference perhaps took the only step which lay in their power, but they showed, by their conduct, what is even more important, that if they have not the power they have at least the will. And, as we know, between the will to do a thing and the power of doing it there is often but one step."

10. Referring to Reuter's announcement that certain political prisoners in Natal and Egypt have been or are about to be released, the *Hindoo Patriot* recalls the history of

HINDOO PATRIOT,  
7th Jan. 1908.

Justice at last!  
the Denshamai prisoners in Egypt who will be given their liberty on the anniversary of the Khedive's accession. These men were imprisoned as a result of a dispute with some soldiers who shot pigeons belonging to the villagers. Four of the villagers were wounded by the Military, and the former in return captured and assaulted the latter. As result of this *fracas* several of the villagers were hung and others imprisoned. The official view holds that the attack upon the officers was an outburst of fanaticism entirely unprovoked. Commenting on this the journal says :—

"As for the assertion of fanaticism, we don't think we shall be far wrong in assigning it to the same category as the excuses for Fullerism in India which have been so persistently put forward by Anglo-Indian journals during the past few weeks. As in Egypt so in India, the cry of fanaticism and sedition is raised to counteract the progressive tendencies which are manifesting themselves in either country. Mr. Blunt, who knows the Egyptians as few Europeans do, scouts the suggestion of fanaticism."

## II.—HOME ADMINISTRATION.

## (a)—Police.

11. The *Amrita Bazar Patrika* strongly protests against the quartering of punitive police in six villages in the Mymensingh district. The Magistrate who recommends such a course is considered a worthless official with only a glimmering sense of justice in him. The local ruler who takes such an unjust step has an equally poor sense of justice. For he supports an arrangement which makes the innocent pay for the guilty. A laughable feature of the business is that not only is the whole population of a tract saddled with the cost of maintaining a punitive police force for the alleged crime of a few, but curiously enough it is generally the Muhammadans and the anti-*swadeshist* Hindus who are exempted from the operation of the assessment. The journal requests the Viceroy to enquire into the cause which could have led the authorities to adopt such drastic methods for the punishment of the Mymensingh people.

AMRITA BAZAR  
PATRIKA,  
3rd Jan. 1908.

12. Commenting on the police outrages in Mymensingh, consequent on the removal of one of the notices offering a reward of Rs. 10,000 for the apprehension of the perpetrator of the Goalundo outrage, the *Amrita Bazar Patrika* states that the people of Bengal have, thanks to frequent occurrences in East Bengal and to the recent hooliganism in Calcutta, been so thoroughly prepared that even a repetition of

AMRITA BAZAR  
PATRIKA,  
6th Jan. 1908.



the horrors of the middle-ages would scarcely surprise them. What is considered as more extraordinary than what took place in Calcutta is that the beating and *looting* went on in the immediate presence of the superior officials. It is self-evident that, so far as responsible government is concerned, there is practically none in East Bengal just now.

**BANDE MATARAM,**  
6th Jan. 1908.

13. Referring to the post-jute season outrages at Mymensingh, *Bande Mataram* considers it fortunate that at a time when at least a section of the people are shouting and touting for alliance with Anglo-India, a fresh instance of the utter futility of any attempt in that direction and the urgent necessity for organising measures of self-defence by the people themselves should arise. The era of repression and oppression which India has entered on makes it necessary that her sons should, now that their blind faith in all alien activity for their benefit is gone, take upon themselves the duty of protecting themselves—a right which belongs to every man and of which no law can deprive them.

**BENGALER,**  
8th Jan. 1908.

14. The *Bengalee* states that before the partition of Bengal, the story of the Mymensingh outrages would have been incredible. But since the new era of efficiency, which the partition was meant to inaugurate, lawlessness, looting, and rioting are the common incidents of the most "efficient" administration in India and Mr. Clarke, the most efficient District Officer in this most "efficient" administration. The latter has signalized his administration by an unparalleled record of punitive police, stationed everywhere by his open partisanship with one section of the community and by his open distrust of the other. It remains to be seen what action is taken by His Excellency the Viceroy with regard to the telegram from the Mymensingh People's Association informing His Excellency of the situation. In consideration of the persistent white-washing of the Calcutta Police, the journal confesses to a misgiving that anything decisive will be done.

**BANDE MATARAM,**  
9th Jan. 1908.

15. Commenting on the oppression which the police are said to have committed on innocent people at Mymensingh for the alleged offence of having destroyed a police notification in connection with the Goalundo outrage, *Bande Mataram* declares that when such a positive oppression is sought to be ignored, people are driven to measures of self-defence. East Bengal seems to be engaged in trial of strength with the bureaucracy, and God alone only knows how she will acquit herself.

(b)—Working of the Courts.

**AMRITA BAZAR  
PATRIKA,**  
9th Jan. 1908.

16. The *Amrita Bazar Patrika* is of opinion that the decision of the Chief Justice in the *Indian Daily News* libel case practically shuts the only door left to the people to air their grievances, if not to put some check on the high-handed acts of the bureaucracy. Even admitting that the comments of the *Indian Daily News* in the Sovabazar case slightly overstepped the bounds of law, the transparent honesty of the motive by which it was impelled ought to have been weighed in its favour.

**BENGALER,**  
9th Jan. 1908.

17. Commenting on the *Indian Daily News* libel case the *Bengalee* says:—

Police libel case.

We are glad to learn that the *Indian Daily News* will prefer an appeal to the Privy Council against the decision of the Full Bench of the Calcutta High Court in the above case. We are not guilty of the slightest exaggeration when we say that the judgment of Their Lordships has not satisfied the public, and that they are sincerely glad that the last word has not been heard on the subject. The cause which the *Indian Daily News* represents in this case is a cause which is very dear to all journals, and one in which the whole country is interested. It is the cause of the freedom and independence of the press. The distinction between proper and improper criticism will always remain, but nothing can be more detrimental in a country where the press, more than anything else, is the repository of the right of public criticism, than to unduly circumscribe the freedom of that institution. That is why the people so strongly sympathise with the conductors of the *Daily News* in the battle they have been waging.



18. Referring to the third *Yugantar* prosecution, *Bande Mataram* states that, though the bureaucratic police tried to discredit the conductors of the paper by giving out

*BANDE MATARAM*,  
9th Jan. 1908.

The *Yugantar* again. that the Printer had absconded, his speedy surrender to the Police Magistrate and the eloquent words in which he has explained the reason of his absence—it is stated that he went to his mother to take leave of her—have only raised him in the public estimation. The readiness to suffer for their convictions which the *Yugantar* people have all along been showing cannot but strengthen their weakness and indecision. They are raising the credit of the country. The attempt to crush such spiritual strength speaks of bad statesmanship. Providence is perhaps willing to try the people in a crucible of fire and render them invincible. His will be done.

(h)—General.

19. Commenting on the grant of Rs. 36,000 awarded by the Punjab Government for the repairs and rehabilitation of Muhammadan shrines, the *Amrita Bazar Patrika* enquires how it is that while the Government

Government grant for the repairs of Muhammadan shrines.

*AMRITA BAZAR PATRIKA*,  
4th Jan. 1908.

of Sir Denzil Ibbetson can find itself in a position to make such a handsome grant to one class of His Majesty's Indian subjects, he has not a brass farthing for the other important section—the Hindus. It shows how, in direct contravention of the declared and deliberate wish of the Sovereign and the English people as represented in both houses of Parliament, some of the authorities in India are pursuing a policy of "Divide and Rule" and making distinctions between class and class, alike hurtful to the administration and irritating to the people.

20. The *Hindoo Patriot* rejoices in common with all classes and communities of Indians that Mr. B. C. Allen is progressing towards recovery and may be out of danger in

*HINDOO PATRIOT*,  
9th Jan. 1908.

The Goalundo outrage. a day or two. But this does not in any manner free the police from the obligation to find out the real culprit. The paper goes on to say that the apparent indifference of the police in regard to the outrage has given rise to various theories as to its authorship and reason. Far from the crime having been of a political nature, it is guessed to have been due to some grave domestic reasons in which a woman is concerned. If this surmise is correct and the parties closely interested in the matter do not want the alleged mystery to be unwrapped, the public will not insist on the criminal being found out. But it should be authoritatively denied that the crime has been committed by a Bengali for political purposes. Nothing short of such a denial would satisfy the public and put a stop to the demand that the criminal should be discovered.

IV.—NATIVE STATES.

21. The *Amrita Bazar Patrika* draws the attention of the public and the English rulers to the system of Government in the State of Mysore. The people of Mysore have a

A practical lesson from Mysore.

*AMRITA BAZAR PATRIKA*,  
7th Jan. 1908.

Representative Assembly of their own composed of real representatives of the people who are chosen by electorates which are thoroughly popular in their constitution. No official can meddle with these elections. These representatives are invited annually by the Dewan on behalf of the Sovereign, to lay their grievances before him. In this way the inhabitants of even the most insignificant villages are allowed an opportunity of making their wishes and wants known directly to the representative of the Sovereign. The journal is at a loss to understand why the rulers of India should not introduce such a reform, especially as it will enable them to feel the pulse of the nation correctly and know the wants of the meanest subjects in the land.

VI.—MISCELLANEOUS.

22. The *Bengalee* desires to congratulate the Government on the consideration it has shown for Indian feeling in connection with New Year's Honours. Bengal

New Year Honours

*BENGALIEE*,  
3rd Jan. 1908.

has practically been ignored. That is exactly as it should be. In the vast



majority of cases titles demoralise those on whom they are conferred. Bengal is in no mood for such demoralisation at this moment. "Government may have its own reasons for not conferring any high honours on title-hunters in Bengal, but we take this omission as a tribute, however unconsciously rendered, to the growing national sentiment in this province."

BANDE MATARAM,  
3rd Jan. 1908.

23. Commenting on the statement made by the *Times*, in discussing the Congress affairs, to the effect that those who remain within the Congress fold must learn that they

Crying for the moon.

cannot be moderates inside and extremists outside, *Bande Mataram* observes that unfortunately the Congress fold is no longer the monopoly of the moderates who are still crying for Mr. Morley's moon. At Arbroath Mr. Morley openly said that colonial self-government was the moon, which he was not ready to give the Indians. Yet the moderates, who are going to beg afresh, say that colonial self-government is the goal of their political ambition. The journal would like to know what the *Times* would advise the moderates to do, and how the latter would accept and act up to that advice.

BANDE MATARAM,  
4th Jan. 1908.

24. Although it is the general opinion that the Congress is dead, *Bande Mataram* declares that it is emerging into a new life, and that if the Congress autocrats could

Death or life?

only sacrifice a little of their party prestige, the present session would have witnessed such a vigorous display of political consciousness amongst the popular representatives as would have gladdened all hearts. The journal justifies the conduct of Mr. Tilak and his party in opposing all the Congress resolutions from the beginning. The nationalists wanted a compromise on the basis of the reaffirmation of the four resolutions of *swaraj*, *swadeshi*, boycott, and national education, but as the Congress resolutions indicated a distinct backward move, the nationalists were justified in the campaign of action they adopted.

BENGALIEE,  
4th Jan. 1908.

25. The *Bengalee* denounces Mr. Tilak and his followers as being the cause of the break-up of the Congress. Whether the split will be productive of good or evil it is

The Congress.

difficult to say. But for the present the country regards it as an unqualified disaster. In the union of the people lay their strength and in their capacity to sink differences lay the secret of that successful and organised work which has carried them far, and which, it was hoped, would carry them even within a measurable distance of the goal of their patriotic aspirations.

BENGALIEE,  
4th Jan. 1908.

26. A correspondent of the *Bengalee* writes to the effect that a European official of responsible position agrees with the writer's views that the Goalundo outrage

The Goalundo outrage.

has no political significance, that it was most probably due to personal enmity, and that a wrong man was selected as the intended victim in consequence of the darkness of the place. The writer suggests that enquiries should be made as to who were the other persons in European dress who stood near Mr. Allen. An Indian in European dress might have been aimed at, as Indian officers of the new Province are more disliked than European officers of Mr. Allen's type.

INDIAN NATION,  
6th Jan. 1908.

27. The *Indian Nation* rejoices that the split in the Congress has caused the moderates to know their own mind, the strength of the opposition, and the state of the country. The

Our congratulations.

constitutionals are at last separated from the unconstitutionals, persons and politics are alike declared, and the Government and the country know who is who. The programme of the moderates is a fair and legitimate one. Self-government is a legitimate aim. It was not necessary to characterise it as of the colonial kind, as there may be other forms of self-government. The important thing to remember is that it represents only an ultimate aim, an eventual goal. In conclusion, the journal rejoices that the moderates are found to be a large and strong party, and a party united on a platform which to the distant gazer reveals Britain and India in a friendly embrace.

BENGALIEE,  
7th Jan. 1908.

28. That the Congress should have collapsed at the present moment is considered by the *Bengalee* as deplorable, all the more because representatives of the Indian people

A lost opportunity.

have been robbed thereby of the opportunity of deliberating on some of the pressing questions which vitally affect their national life and interest. The



Congress was expected not only to make a definite pronouncement on the repressive policy of the Government, but also to lay down a definite line of action to be followed by the people in order to recover the constitutional liberties which they have been deprived of within the last twelve months. The Congress was also expected to make a definite pronouncement on the question of reform of the Legislative Councils in this country. But unfortunately it was prevented from considering these questions, and the journal hopes that those responsible will now see the folly and iniquity of their action.

29. The *Bengalee* has reason to suspect that there is a deep mystery surrounding the Goalundo outrage. As Mr. Allen's own evidence would be very important in clearing this up, the journal hopes that the investigating officers will not fail to take down his statement as soon as he is able to make one.

BENGALUR.  
8th Jan. 1908.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L. P.,  
WRITERS' BUILDINGS,  
The 11th January 1908.

- F. N. WARDEN,  
*Perel. Asst. to the Insp.-Genl. of Police, L. P.*



